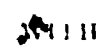
THE

FIRST BOOK OF THE HITOPADEŚA:

by Max Müller

CONTAINING

THE SANSKRIT TEXT,



INTERLINEAR TRANSLITERATION, GRAMMATICAL ANALYSIS,

AND ENGLISH TRANSLATION.

LONDON:

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PREFACE.

ʟ SERIES of Handbooks for the study of Sanskrit seems to be required at he present moment by two classes of readers; by those who, as candidates or the Indian Civil Service, are anxious to acquire that amount of familiarity vith the grammar and literature of the classical language of India, which is ot only useful for an honourable acquitment at the public examinations, but erves as the best foundation for the subsequent study of the spoken vernacu-ırs; and by that steadily increasing number of scholars who wish to gain an lementary, yet accurate, knowledge of a language which is the key to the ecrets of Comparative Philology.

There is, indeed, no lack of books in English for those who make Sanskrit the study of their life; and even continental scholars who wish to cquire a sound and profound knowledge of the ancient language and litera-ure of India, must still have recourse to the masterworks of English scholars uch as Colebrooke, Prinsep, and Wilson. The first volume of Colebrooke's Sanskrit Grammar, published sixty years ago, is a monument of English cholarship which has never been surpassed by any subsequent Grammar, vhether in English, German, or French. Professor Benfey's large Sanskrit rammar, published at Leipzig in 1852, is the only work that rivals it in omprehensiveness and authoritativeness.* The Dictionary of Wilson, to vhich is mainly due the rapid progress which Sanskrit scholarship has made n the Universities of Europe, is still the only complete thesaurus of the anguage of ancient India. There are the *editiones principes*, the original ranslations, the comprehensive essays, due to the honest industry of such nen as Sir W. Jones, Wilkins, Colebrooke, Wilson, and Ballantyne, which vill always keep their place of honour in the library of every student of Sanskrit. But these works are available to advanced scholars only, while he elementary books now accessible to English students who wish to begin he study of Sanskrit, and who, in many cases, have to begin it without the ıelp of a master, are, with rare exceptions, edited in such a manner that they ail in the very elements of grammar, and unnecessarily retard the progress even of the most painstaking pupils. It has been said, indeed, with some ıpparent truth, that the race of *bonâ fide* Sanskrit scholars seemed for a time extinct in England; but the late publications of Mr. J. Muir of Edinburgh ınd Professor E. B. Cowell of Calcutta, bear witness that in Sanskrit scholarship, too, England will always hold her own, and that, with the

* The same author has lately published a 'Practical Grammar of the Sanskrit Language for the Use of early Students,' London, 1863.

advantages enjoyed by the members of the Civil Service in India, there will never be wanting worthy successors of Colebrooke and Wilson—men who have not only mastered the intricacies of Sanskrit grammar, but who are capable of reading Sanskrit MSS., and contributing towards the progress of Sanskrit scholarship by editing texts that have never been edited before, and translating texts that have never been translated before.

The present series of elementary handbooks is intended to comprise an elementary Grammar for English students, a Sanskrit-English Dictionary, and the ordinary text-books, the Hitopadeśa, the Laws of Manu, the play of Śakuntalâ, the Nala, and such other works as may hereafter seem to be called for either in England or in India. A Manual of Comparative Philology, written with special reference to Greek and Latin, is likewise in preparation. The cooperation of several eminent Sanskrit scholars has been secured.

The first volume of the series contains the First Book of the Hitopadeśa, a work which, since the days of Sir William Jones, has been used as the text-book in all Colleges and Public Examinations. The Sanskrit text has been so arranged that even those who are not able to command the assistance of an efficient teacher will be able by themselves to read, parse, and translate every word of this ancient collection of Indian fables.

The first line contains the Sanskrit text in Devanâgarî letters, the words properly joined according to the rules of Sandhi.

The second line gives every word transcribed in Roman letters. The system of transliteration is that of Sir W. Jones, with a few modifications which are now generally adopted by Sanskrit scholars. The words are separated, and the final and initial letters allowed to remain unaffected by the rules of Sandhi. Compound words have been divided, and the single words which enter into composition are given in their crude forms. Thus *saṁskṛitoktishu* is printed *saṁskṛita-uktishu*, but not *sam-kṛita-uktishu*, because it is *saṁskṛita*, as a ready-made word, that enters into composition with *ukti*. *Saṁskâras*, on the contrary, is divided into *sam-kâras*, thus showing the reader that the insertion of the *s*, and the change of *m* into Anusvâra, are the result of the composition of *kâras* with *sam*. According to the same system *samunnatim* is printed *sam-ud-natim*, *râjaputrâs* appears as *râjan-putrâs*, *upaiti* as *upa-eti*, &c. Two advantages are thus secured: the pupil is warned against reading the Devanâgarî text too mechanically by the aid of the transliteration, and his attention is from the first attracted to the rules which govern the composition of words.

The third line contains a grammatical analysis of every word. The space that could be spared for this being very limited, it was necessary to use abbreviations, a complete list of which will be found at the end of the preface.

The fourth line supplies an English interlinear translation. As far as possible each Sanskrit word is here rendered by an English word, the succession of words in Sanskrit being preserved throughout in English. Any attempt at English idiom was out of the question; yet it is hoped that, by the help of the grammatical analysis, this English transvocabulation (*sit venia verbo*) may be intelligible and useful to a diligent student.

From page 38 the transliteration is discontinued. The student, after having worked his way through the first thirty-eight pages, ought to be sufficiently familiarised with the Devanâgarî alphabet to be able to dispense henceforth

with the Roman transcript. In order to mark the end of words which in the Devanâgarî text are joined together with the next following words, a dot has been placed beneath the final letter, an expedient which, it is hoped, will prove useful to the beginner, and do away with the necessity of separating the final and initial letters of words which, according to the genius of the Sanskrit language, cannot be conceived as separated from each other.

From page 68 the grammatical analysis too has been discontinued. The student, after having read so far, may reasonably be supposed to have acquired such a knowledge of the elements of Sanskrit grammar as to be able to read the rest of the first book of the Hitopadeśa with the help of a literal interlinear translation.

The Sanskrit text is chiefly based on that of Lakshami Náráyan Nyálankár, in his edition of the Hitopadeśa, with a Bengali and English translation, Calcutta, 1830. Deviations from that text were only resorted to where grammar, regard for the difficulties of beginners, or decency, seemed to require it. That text was chosen as an authority, partly because it was desirable to have, as far as possible, the same text in the examinations in India and in England, partly because an eclectic text, even one so carefully elaborated as that of Schlegel and Lassen, seemed to be incompatible with those principles of diplomatic criticism which are now adopted by all sound scholars, not only in Greek and Latin, but likewise in Sanskrit and Oriental literature. No attempt has yet been made to arrange the numerous MSS. of the Hitopadeśa genealogically, and there is hardly another work with which each copyist has ventured to take such liberties as with this, the most popular story-book of India. Until MSS. have been genealogically arranged, a selection of certain plausible readings from this or that MS. is worse than useless. In my translation of the Hitopadeśa, published in the year 1844, I pointed out that an eclectic restoration of the text, even if carried out by men of taste and profound scholarship, could never satisfy the demands of modern criticism. As the labour of collating and classifying the MSS. of the Hitopadeśa would have been very great, and as, owing to the nature of this popular work, the result would always have been problematical, I determined to make no attempt at a critical restoration of the text, but to adhere throughout to some one native authority. The reason why I preferred the text of Lakshami Náráyan Nyálankár, the Bengali editor and translator of this Indian school-book, to any single MS. of the Hitopadeśa, was, as I stated before, of a purely practical nature—I wished there should be, as far as possible, a certain uniformity in the text-books used in England and in India. I have also to confess that in cases where such common phrases as *tathâ cha*, *aparam cha*, *tathâ cha uktam* ('and thus it is said') would have entailed a blank space of four lines, they have sometimes been omitted, and that the same consideration has occasionally required the omission of certain portions in the grammatical analysis of the text.

The manuscript of the First Book of the Hitopadeśa, as here printed, was carefully prepared for me, according to the principles just explained, by Dr. F. Kielhorn, and I hope that the labour bestowed upon it by him and by myself will prove useful to that daily-increasing class of scholars who wish to acquire an accurate knowledge of the classical language of ancient India, whether as a preparation for the study of the spoken vernaculars, or as an introduction to the science of language.

Transliteration of the Devanâgarî Alphabet.

अ	a	औ	au	ठ	ṭh	भ	bh
आ	â	क	k	ड	ḍ	म	m
इ	i	ख	kh	ढ	ḍh	य	y
ई	î	ग	g	ण	ṇ	र	r
उ	u	घ	gh	त	t	ल	l
ऊ	û	ङ	ṅ	थ	th	व	v
ऋ	ṛi	च	ch	द	d	श	ś
ॠ	ṛî	छ	chh	ध	dh	ष	sh
ऌ	ḷi	ज	j	न	n	स	s
ए	e	झ	jh	प	p	ह	h
ऐ	ai	ञ	ñ	फ	ph	अं	aṁ
ओ	o	ट	ṭ	ब	b	अः	aḥ

List of Abbreviations.

N.	=	Nominative.	Pres.		Present.	Ind.	=	Indeclinable.
G.	=	Genitive.	Impf.	=	Imperfect.	Adv.	=	Adverb.
D.	=	Dative.	Perf.	=	Perfect.	Prep.	=	Preposition.
Ac.	=	Accusative.	Aor	=	Aorist.	rt.	=	root.
V.	=	Vocative.	Fut.	=	Future.	aff.		affix.
Ab.	=	Ablative.	Pot.	=	Potential.	Compar.	=	Comparative.
I.	=	Instrumental.	Imp.	=	Imperative.	Superl.	=	Superlative.
L.	=	Locative.	Ptc.	=	Participle.	Tp.	=	Tatpurusha.
m.	=	masculine.	Inf.	=	Infinitive.	Karm.	=	Karmadhâraya.
f.	=	feminine.	Ger.	=	Gerund.	Bahuv.	=	Bahuvrihi.
n.	=	neuter.	Par.	=	Parasmaipada.	Dvand.	=	Dvandva.
sg.	=	singular.	Atm.	=	Âtmanepada.	Avyay.	=	Avyayibhâva.
pl.	=	plural.	Pass.	=	Passive.	cf.		compare.
du.	=	dual.	Caus.	=	Causative.	id.	=	the same.

The Anusvâra and the Nasal Dot.

Another abbreviation which I have adopted in the Sanskrit text requires a few words of explanation.

According to Pâṇini (viii. 3, 23), every *m* at the end of a word (*pada*), may, before any consonant, be pronounced as Anusvâra. Hence we find the following combinations —

तं करोति, 1. taṁ karoti,	तं खादति, 2. taṁ khâdati,	तं गच्छति, 3. taṁ gachchhati,	तं घोषयति 4. taṁ ghoshayati,	तं ङकारं, 5. taṁ ṅakâram,
तं चिनोति, 6. taṁ chinoti,	तं छिनत्ति, 7. taṁ chhinatti,	तं जयति, 8. taṁ jayati,	तं झकारं, 9. taṁ jhakâram,	तं ञकारं, 10. taṁ ñakâram,
तं टकारं, 11. taṁ ṭakâram,	तं ठकारं, 12. taṁ ṭhakâram,	तं डकारं, 13. taṁ ḍakâram,	तं ढकारं, 14. taṁ ḍhakâram,	तं णकारं, 15. taṁ ṇakâram.
तं तुदति, 16. taṁ tudati,	तं थकारं, 17. taṁ thakâram,	तं ददाति, 18. taṁ dadâti,	तं धमति, 19. taṁ dhamati,	तं नयति, 20. taṁ nayati,
तं पिबति, 21. taṁ pibati,	तं फलं, 22. taṁ phalam,	तं बोधति, 23. taṁ bodhati,	तं भिनत्ति, 24. taṁ bhinatti,	तं मोचयति, 25. taṁ mochayati,
तं याति, 26. taṁ yâti,	तं रक्षति, 27. taṁ rakshati,	तं लभते, 28. taṁ labhate,	तं वहति, 29. taṁ vahati,	
तं शृणोति, 30. taṁ śriṇoti,	तं षकारं, 31. taṁ shakâram,	तं सरति, 32. taṁ sarati,	तं हरति. 33. taṁ harati.	

According to the same Pâṇini, however (viii. 4, 59), this Anusvâra, at the end of words, may be (not *must be*) pronounced like the nasal corresponding to the initial letter of the following word, unless that initial letter be *ś*, *sh*, *s*, *h*; to which may be added *r*. Hence we find

in 1–5, तङ्करोति or तं करोति, taṅ karoti or taṁ karoti;

in 6–10, तञ्चिनोति or तं चिनोति, tañ chinoti or taṁ chinoti;

in 11–15, तण्टकारं or तं टकारं, taṇ ṭakâram or taṁ ṭakâram;

in 16–20, तन्तुदति or तं तुदति, tan tudati or taṁ tudati;

in 21–25, तम्पिबति or तं पिबति, tam pibati or taṁ pibati.

Of the semivowels, *r* only has no corresponding nasal, but य, ल, व, y, l, v, have their corresponding nasals, written यं, लं, वं, or यँ, लँ, वँ; y̐, l̐, v̐. Hence,

in 26, तय्ँयाति or तं याति, tay̐ yâti or taṁ yâti;

in 28, तल्ँलभते or तं लभते, tal̐ labhate or taṁ labhate;

in 29, तव्ँवहति or तं वहति, tav̐ vahati or taṁ vahati.

In 30–36, before ś, sh, s, h, and in 27, before r, the change of *m* into Anusvâra is absolute.

All cases * are thus provided for in which an *m* at the end of words is followed by a consonant. The only case not provided for is when *m* stands *in pausâ*. Here, according to the strict interpretation of Pâṇini, as no change of *m* into Anusvâra is prescribed, *m* ought to be pronounced *m*.

We now come to *m* in the middle of words. Here Pâṇini prescribes, first (viii. 3, 24), that *m* is pronounced as Anusvâra before any consonant except *y*, *r*, *l*, *v*, and *ṅ*, *ñ*, *ṇ*, *n*, *m*. But this, in the peculiar style of his grammar, is only a step to a further rule (viii. 4, 58), according to which every Anusvâra that has thus been enjoined, must be (not *may be*) pronounced like the nasal belonging to the consonant following, except before *ś*, *sh*, *s*, *h*, where it remains Anusvâra. The long and short of these rules is, that *m*, in the middle of a word, is pronounced like the nasal of the consonant following, except before *y*, *r*, *l*, *v*, *ṅ*, *ñ*, *ṇ*, *n*, *m* (where no change is enjoined by viii. 3, 24), and except before *ś*, *sh*, *s*, *h* (where the change of *m* into Anusvâra, prescribed by viii. 3, 24, is not repealed by viii. 4, 58).

It is absolutely necessary, therefore, to pronounce:

(1) अङ्किता aṅkitâ, अञ्चिता añchitâ, कुण्डिता kuṇḍitâ, नन्दिता nanditâ, कम्पिता kampitâ.

It is absolutely necessary to pronounce:

(2) गम्यते gamyate, नम्रः namraḥ, अम्लः amlaḥ;

And it is absolutely necessary to pronounce:

(3) आक्रंस्यते âkraṁsyate, संस्कृतः saṁskṛita [likewise यशांसि yaśâṁsi, धनूंषि dhanûṁshi, where Pâṇini treats the inserted nasal as *n* (*num*)].

All these rules will be found carefully observed in the text of the Hitopadeśa, with one exception. In apparent defiance of Pâṇini, the best MSS., and I would particularly instance the MSS. of the Saṁhitâ and Pada texts of the Rig-Veda, write, not अङ्किता, but अंकिता; not अञ्चिता, but अंचिता; not कुण्डिता, but कुंडिता; not नन्दिता, but नंदिता; not

* A few exceptions mentioned by Pâṇini serve only to confirm these general rules as far as the *m* at the end of words is concerned. Thus (Pâṇ. viii. 3, 25), in the compound *sam-rât*, a great king, the *m* of *sam*, though according to Sanskrit grammarians, standing at the end of a word (*padânte*), must be pronounced as *m*, not as Anusvâra. Hence, सम्राट् samrâṭ, not संराट् saṁrâṭ. But this applies to this one compound only; hence संराजिता, saṁrâjitâ, not सम्राजिता samrâjitâ.

Again (Pâṇ. viii. 3, 26), if initial *h* is followed by *m*, the final *m* of the preceding word may either, according to the general rule, be pronounced as Anusvâra, or remain *m*. Thus: किं ह्मलयति or किम्ह्मलयति, *kiṁ hmalayati* or *kim hmalayati*. The reason of this must be found in the slight pronunciation of *h* before *m*; so that *m*, not *h*, seems to be sounded as the initial of *hmalayati*. The same option is given by some grammarians with regard to words beginning with *hy*, *hl*, *hv*. Natives very commonly write *Bramha*, instead of *Brahma*, i.e. they pronounce *mh* instead of *hm*. Pâṇini (viii. 3, 27), gives a similar option with regard to words beginning with *hn*. Hence, *kiṁ hnute*, or *kin hnute*.

कम्पिता, but कंपिता. The reason of this is palpable: it is easier to write अंकिता than अङ्किता. What applies to writing applies with still greater force to printing, and I have, therefore, in all my Sanskrit publications, preferred the more compendious system of representing the five nasals before the consonants of their own classes by the dot above the line. It should be clearly understood, however, that whether we write अङ्किता or अंकिता, the rule of Pâṇini, which refers to pronunciation and not to writing, is equally absolute, and that in the middle of a word the only nasals that can be sounded before *k, kh, g, gh, ch, chh, j, jh, ṭ, ṭh, ḍ, ḍh, t, th, d, dh, p, ph, b, bh*, are the nasals of the five classes to which these consonants belong (ङ्, ञ्, ण्, न्, म्). The dot, therefore, used in writing and printing is here a mere graphic substitute for these five nasals, and in no way to be confounded with the dot as the sign of the Anusvâra.

At the end of words, as the pronunciation in cases 1–25, 26, 28, 29, is optional, the dot, which in accordance with most MSS. I always prefer, may either be pronounced as Anusvâra or looked upon as the graphic substitute for any of the five class-nasals and of the three nasalised semi-vowels. Only, if it precedes words beginning with *r, ś, sh, s, h*, the final dot must be pronounced as Anusvâra. Lastly, if words ending in *m* stand *in pausâ*, the final dot, according to the strict interpretation of Pâṇini, is to be pronounced as *m*.

Though this matter is in itself simple enough, it has been much complicated by grammarians who did not perceive that the rules given by Pâṇini refer to pronunciation and not to writing, and that in Sanskrit MSS. and native publications the dot has really two quite distinct functions:

1. It marks the sound of Anusvâra at the end of words before *ś, sh, s, h*, and *r* (optionally before any consonant), and in the middle of words before *ś, sh, s, h*.

2. It graphically replaces in the middle of words the five nasals before the twenty mutes, and the *m* at the end of words *in pausâ*.

In an elementary book like the present, the consistent use of the dot instead of the five class-nasals in the cases described above, has the advantage that while it removes any doubt as to the original nature of final *ñ, ṇ*, and *n*, when followed by initial sonant Palatals, Linguals, and Dentals,* it forces the student to practice the phonetic rules in order to be able to judge for himself whether the dot represents the sound of Anusvâra or whether it is used as an abbreviation in place of one of the five class-nasals.

MAX MÜLLER.

WEYMOUTH: *September* 1864.

* Thus ताञ्जयति, tâñ jayati, always represents an original तान् जयति, he conquers them; while तां जयति, tâṁ jayati, stands for an original ताम् जयति, he conquers her. The nasal dot never represents an original *n* except in the middle of words before *t, th, d, dh*. In cases like तांश्च, *tâṁś cha*, or मिमांसा, *mimâṁsâ*, the dot is meant for Anusvâra.

CONTENTS.

BOOK I.

FRIEND-ACQUISITION, ILLUSTRATED BY THE STORY OF THE CROW, THE PIGEONS, THE MOUSE, THE TORTOISE, AND THE DEER.

॥ श्रीगणेशाय नमः ॥

TO THE BLESSED GAṆEŚA, SALUTATION!

॥ अथ हितोपदेशः ॥

HERE BEGINS THE HITOPADEŚA.

सिद्धिः साध्ये सतामस्तु प्रसादात्तस्य धूर्जटेः ।

siddhis	sâdhye	satâm	astu	pra-sâdât	tasya	dhûrjaṭes
-dhi, *N. sg.*	-ya, *L. sg. n.*	-t, *G. pl.*	as, 3 *sg. Imp. Par.*	-da, *Ab. sg.*	tad, *G. sg. m.*	-ṭi, *G. sg.*
Success	in what is to be accomplished	of the good	may be	through the favour	of that	Dhûrjaṭi,

जाह्नवीफेनलेखेव यन्मूर्ध्नि शशिनः कला ॥ १ ॥

Jâhnavî-phena-lekhâ	iva	yad-mûrdhni	śaśinas	kaḷâ.	(1)
Ttp. -khâ, *N. sg.*	*Ind.*	*Ttp.* -dhan, *L. sg.*	-śin, *G. sg.*	-lâ, *N. sg.*	
Ganges-froth-streak	- like	on whose-head	the moon's	sixteenth part.	

श्रुतो हितोपदेशोऽयं पाटवं संस्कृतोक्तिषु ।

śrutas	hita-upadeśas	ayam	pâṭavam	saṁskṛita-uktishu
śru, *N. sg. m. past Ptc. Pass.*	*Karm.* -śa, *N. sg.*	idam, *N. sg. m.*	-va, *Ac. sg.*	*Karm.* -ti, *L. pl.*
Heard	friendly-advice	this,	skill	in polished-expressions,

वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥ २ ॥

vâchâm	sarvatra	vaichitryam	nîti-vidyâm	dadâti	cha.	(2)
-ch, *G. pl.*	*Ind.*	-ya, *Ac. sg.*	*Ttp.* -yâ, *Ac. sg.*	dâ, 3 *sg. Pres. Par.*	*Ind.*	
of words	everywhere	variety,	behaviour-knowledge	gives	and.	

अजरामरवत्प्राज्ञो विद्यामर्थं च चिंतयेत् ।

ajara-amara-vat	prâjñas	vidyâm	artham	cha	chintayet
Ind.	-ña, *N. sg. m.*	-yâ, *Ac. sg.*	-tha, *Ac. sg.*	*Ind.*	chint, 3 *sg. Pot. Par.*
Not-growing old, not-dying-like,	the wise	knowledge	gain	and	should consider,

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ ३ ॥

gṛihîtas	iva	keśeshu	mṛityunâ	dharmam	â charet.	(3)
grah, *N. sg. m. past Ptc. Pass.*	*Ind.*	-śa, *L. pl.*	-yu, *I. sg.*	-ma, *Ac. sg.*	char *with* â, 3 *sg. Pot. Par.*	
seized	as if	by the hairs	by death,	virtue	he should practise.	

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमं ।

sarva-dravyeshu	vidyâ	eva	dravyam	âhus	an-uttamam
Karm. -ya, *L. pl.*	-yâ, *N. sg.*	*Ind.*	-ya, *N. sg.*	ah, 3 *pl. Perf. Par.*	*Bahuv.* -ma, *N. sg. n.*
Among all-things	knowledge	only	a thing,	they say,	having nothing-beyond:

अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥ ४ ॥

ahâryatvât	anarghyatvât	akshayatvât	cha	sarvadâ. (4)
-tva, *Ab. sg.*	-tva, *Ab. sg.*	-tva, *Ab. sg.*	*Ind.*	*Ind.*
from the irremovability,	from the inestimableness,	from the imperishableness,	and	always.

संगमयति विद्यैव नीचगापि नरं सरित् ।

sam-gamayati	vidyâ	eva	nîcha-gâ	api	naram	sarit
gam *with* sam, 3 *sg. Pres. Par. Caus.*	-yâ, *N. sg.*	*Ind.*	-ga, *N. sg. f.*	*Ind.*	-ra, *Ac. sg.*	-t, *N. sg.*
It causes to meet	knowledge	only,	low-going	even	a man	a stream

समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परं ॥ ५ ॥

samudram	iva	dus-dharsham	nri-pam	bhâgyam	atas	param. (5)
-dra, *Ac. sg.*	*Ind.*	-sha, *Ac. sg. m.*	-pa, *Ac. sg.*	-ya, *N. sg.*	*Ind.*	-ra, *Ac. sg. n. Adv.*
the ocean	as,	a difficult to be approached	prince;	happiness	thence	further.

विद्या ददाति विनयं विनयाद्याति पात्रतां ।

vidyâ	dadâti	vi-nayam	vi-nayât	yâti	pâtratâm
-yâ, *N. sg.*	dâ, 3 *sg. Pres. Par.*	-ya, *Ac. sg.*	-ya, *Ab. sg.*	yâ, 3 *sg. Pres. Par.*	-tâ, *Ac. sg.*
Knowledge	gives	good behaviour,	from good behav.	one goes	to worthines

पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखं ॥ ६ ॥

pâtratvât	dhanam	âpnoti	dhanât	dharmam	tatas	sukham. (6)
-tva, *Ab. sg.*	-na, *Ac. sg.*	âp, 3 *sg. Pres. Par.*	-na, *Ab. sg.*	-ma, *Ac. sg.*	*Ind.*	-kha, *Ac. sg.*
from worthiness	wealth	one obtains,	from wealth	religious merit,	thence	happiness.

विद्या शस्त्रस्य शास्त्रस्य द्वे विद्ये प्रतिपत्तये ।

vidyâ	śastrasya	śâstrasya	dve	vidye	prati-pattaye
-yâ, *N. sg.*	-tra, *G. sg.*	-tra, *G. sg.*	dvi, *N. du. f.*	-yâ, *N. du.*	-tti, *D. sg.*
The knowledge	of the weapon (and)	of a learned book,	two	kinds of knowledge	for acquiremen

आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥ ७ ॥

âdyâ	hâsyâya	vriddhatve	dvitîyâ	â-driyate	sadâ. (7)
-ya, *N. sg. f.*	-ya, *D. sg.*	-tva, *L. sg.*	-ya, *N. sg. f.*	dri *with* â, 3 *sg. Pres. Pass.*	*Ind.*
the first	for ridicule	in old age,	the second	is respected	always.

यन्नवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।

yad	nave	bhâjane	lagnas	sam-kâras	na	anyathâ	bhavet
Ind.	-va, *L. sg. n.*	-na, *L. sg.*	lag, *N. sg. m. past Part. Pass.*	-ra, *N. sg.*	*Ind.*	*Ind.*	bhû, 3 *sg. Pot. Par.*
Because	on a new	vessel	impressed	an ornament	not	otherwise	may be,

कथाछलेन बालानां नीतिस्तदिह कथ्यते ॥ ८ ॥

kathâ-chhalena	bâlânâm	nîtis	tad	iha	kathyate. (8)
Tip. -la, *I. sg.*	-la, *G. pl.*	-ti, *N. sg.*	*Ind.*	*Ind.*	kath, 3 *sg. Pres. Pass.*
Through story-disguise	of children	prudence	therefore	here	is told.

मित्रलाभः सुहृद्भेदो विग्रहः संधिरेव च ।

mitra - lâbhas	suhṛid - bhedas	vi-grahas	saṁ-dhis	eva	cha
Ttp. -bha, *N. sg.*	*Ttp.* -da, *N. sg.*	-ha, *N. sg.*	-dhi, *N. sg.*	*Ind.*	*Ind.*
Friend-acquisition,	friend-separation,	war,	conciliation	even	and

पंचतंत्रात्तथान्यस्माद्ग्रंथादाकृष्य लिख्यते ॥ ९ ॥

pañcha-tantrât	tathâ	anyasmât	granthât	â-kṛishya	likhyate. (9)
Dvigu. -tra, *Ab. sg.*	*Ind.*	-ya, *Ab. sg. m.*	-tha, *Ab. sg*	kṛish, *with* â, *Ger.*	likh, 3 *sg. Pres. Pass.*
from the Pañchat.	and likewise	from another	book	having drawn	is written.

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरं । तत्र

asti	bhâgîrathî-tîre	pâṭaliputra-nâmadheyam	nagaram.	tatra
as, 3 *sg. Pres. Par.*	*Ttp.* -ra, *L. sg.*	*Bahuv.* -ya, *N. sg. n.*	-ra, *N. sg.*	*Ind.*
There is	on the Bhâgîrathî-bank	Pâṭaliputra-named	a town.	Therein

सर्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् ।

sarva-svâmin-guṇa -upetas	su-darśanas	nâma	nara-patis	âsît.
Ttp. -ta, *N. sg. m.*	-na, *N. sg.*	-man, *Ac. sg. Adv.*	*Ttp.* -ti, *N. sg.*	as, 3 *sg. Impf. Par.*
with all-lord's-qualities-endowed,	Sudarśana	by name	a man-lord	was.

स भूपतिरेकदा केनापि पठ्यमानं

sas	bhû-patis	ekadâ	kena-api	paṭhyamânam
tad, *N. sg. m.*	*Ttp.* -ti, *N. sg.*	*Ind.*	kim, *I. sg. m. Ind.*	paṭh, *Ac. sg. n. Pres. Ptc. Pass.*
That	earth-lord	one day	by somebody	being recited

श्लोकद्वयं शुश्राव ।

śloka-dvayam.	śuśrâva :
Ttp. -ya, *Ac. sg.*	śru, 3 *sg. Perf. Par.*
a verse-couple	heard :

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकं ।

aneka-saṁśaya-uchchhedi	paroksha-arthasya	darśakam
Ttp. -din, *N. sg. n.*	*Karm.* -tha, *G. sg.*	-ka, *N. sg. n.*
Many-doubts-dispelling,	of invisible-matter	showing,

सर्वस्य लोचनं शास्त्रं यस्य नास्त्यंध एव सः ॥ १० ॥

sarvasya	lochanam	śâstram	yasya	na	asti	andhas	eva	sas. (10)
-va, *G. sg. n.*	-na, *N. sg.*	-tra, *N. sg.*	yad, *G. sg. m.*	*Ind.*	as, 3 *sg. Pres. Par.*	-dha, *N. sg. m.*	*Ind.*	tad, *N. sg. m.*
of everything	the eye,	learning	whose	not	is,	blind	indeed	he.

यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।

yauvanam	dhana-sampattis	prabhutvam	a-vivekatâ
-na, *N. sg.*	*Ttp.* -ti *N. sg.*	-tva, *N. sg.*	-tâ, *N. sg.*
Youth,	wealth-acquisition,	lordship,	want of judgment,

एकैकमप्यनर्थाय किमु यत्र चतुष्टयं ॥ ११ ॥

eka-ekam	api	an-arthâya	kim-u	yatra	chatushṭayam. (11)
-ka, *N. sg. n.*	*Ind.*	-tha, *D. sg.*	*Ind.*	*Ind.*	-ya, *N. sg.*
one-by-one	even	to disadvantage,	how much more	where	a tetrad.

इत्याकर्ण्यात्मनः पुत्राणामनधिगतशास्त्राणां नित्यम्

iti	â-karṇya	âtmanas	putrâṇâm	an-adhigata-śâstrâṇâm	nityam
Ind.	karṇ *with* â, *Ger.*	-man, *G. sg.*	-ra, *G. pl.*	*Bahuv.* -ra, *G. pl. m.*	-ya, *Ac. sg. n. Adv.*
Thus	having heard,	of himself	of the sons	who had not-read-books	constantly

उन्मार्गगामिनां शास्त्राननुष्ठानेनोद्विग्नमनाः स राजा चिंतयामास ।

unmârga-gâminâm	śâstra-ananushṭhânena	udvigna-manâs	sas	râjâ	chintayâm-âsa
Ttp. -min, *G. pl. m.*	*Ttp.* -na, *I. sg.*	*Bahuv.* -nas, *N. sg. m.*	tad, *N. sg. m.*	-jan, *N. sg.*	chint, 3 *sg. Perf. Par.*
wrong-ways-going	by the book-neglect	with afflicted-mind,	that	king	was reflecting

कोऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।

kas	arthas	putreṇa	jâtena	yas	na	vidvân	na	dhârmikas
kim, *N. sg. m.*	-tha, *N. sg.*	-ra, *I. sg.*	jan, *I. sg. m. past Ptc. Pass.*	yad, *N. sg. m.*	*Ind.*	-vas, *N. sg. m.*	*Ind.*	-ka, *N. sg. m.*
What	use	by a son	born,	who	not	learned,	not	virtuous?

काणेन चक्षुषा किं वा चक्षुःपीडैव केवलं ॥ १२ ॥

kâṇena	chakshushâ	kim	vâ	chakshus-pîḍâ	eva	kevalam. (12)
-ṇa, *I. sg. n.*	-shus, *I. sg.*	kim, *N. sg. n.*	*Ind.*	*Ttp.* -ḍâ, *N. sg.*	*Ind.*	-la, *Ac. sg. n. Adv.*
With an injured	eye	what	or?	an eye-pain	indeed	merely.

अजातमृतमूर्खाणां वरमाद्यौ न चांतिमः ।

ajâta-mṛita-mûrkhâṇâm	varam	âdyau	na	cha	antimas
Dvandva. -kha, *G. pl.*	-ra, *N. sg. n.*	-ya, *N. du. m.*	*Ind.*	*Ind.*	-ma, *N. sg. m.*
Of unborn-dead-foolish-ones	better	the two first	not	and	the last,

सकृद्दुःखकरावाद्यावंतिमस्तु पदे पदे ॥ १३ ॥

sakṛit	duḥkha-karau	âdyau	antimas	tu	pade	pade. (13)
Ind.	*Ttp.* -ra, *N. du. m.*	-ya, *N. du. m.*	-ma, *N. sg. m.*	*Ind.*	-da, *L. sg.*	-da, *L. sg.*
once	pain-causing	the two first,	the last	but	at step	at step.

किंच । स जातो येन जातेन याति वंशः समुन्नतिं ।

kim-cha,	sas	jâtas	yena	jâtena	yâti	vaṁśas	sam-ud-natim
Ind.	tad, *N. sg. m.*	jan, *N. sg. m. past Ptc. Pass.*	yad, *I. sg. m.*	jan, *I. sg. m. past Ptc. Pass.*	yâ, 3 *sg. Pres. Par.*	-śa, *N. sg.*	-ti, *Ac. sg.*
Moreover,	He	is born	through whom	born	goes	the family	to exaltation,

परिवर्तिनि संसारे मृतः को वा न जायते ॥ १४ ॥

pari-vartini	sam-sâre	mṛitas	kas	vâ	na	jâyate. (14)
-tin, *L. sg. m.*	-ra, *L. sg.*	mṛi, *N. sg. m. past Ptc. Pass.*	kim, *N. sg. m.*	*Ind.*	*Ind.*	jan, 3 *sg. Pres. Âtm.*
in the revolving	world	dead	who	or	not	is born?

गुणिगणगणनारंभे न पतति कठिनी सुसंभ्रमाद्यस्य ।

guṇin-gaṇa-gaṇanâ-ârambhe	na	patati	kaṭhinî	su-sambhramât	yasya
Ttp. -bha, *L. sg.*	*Ind.*	pat, 3 *sg. Pres. Par.*	-nî, *N. sg.*	*Karm.* -ma, *Ab. sg.*	yad, *G. sg. m.*
In the virtuous-multitude-enumerating-attempt	not	falls	the chalk	through great-haste	of whom

तेनांबा यदि सुतिनी वद वंध्या कीदृशी नाम ॥ १५ ॥

tena	ambâ	yadi	sutinî	vada	bandhyâ	kîdṛiśî	nâma. (15)
tad, *I. sg. m.*	-bâ, *N. sg.*	*Ind.*	-nî, *N. sg.*	vad, 2 *sg. Imp. Par.*	-yâ, *N. sg.*	-dṛiś, *N. sg. f.*	-man, *Ac. sg. Adv.*
through him	the mother,	if	son-possessed,	say,	barren	which (wife)	in truth?

अपि च। दाने तपसि शौर्ये च यस्य न प्रथितं मनः।

api cha, dâne tapasi śaurye cha yasya na prathitam manas
Ind. Ind. -na, L.sg. -pas, L. sg. -ya, L. sg. Ind. yad, G. sg. m. Ind. prath, N. sg. n. past Ptc. Pass. -nas, N. sg. n.
Also and, In liberality, in penance, in heroism and, whose not praised mind,

विद्यायामर्थलाभे च मातुरुच्चार एव सः॥ १६॥

vidyâyâm artha-lâbhe cha mâtus ud-châras eva sas. (16)
-yâ, L. sg. Ttp. -bha, L. sg. Ind. -tri, G. sg. -ra, N. sg. Ind. tad, N. sg. m.
in knowledge, in wealth-acquisition and, a mother's discharge merely he.

अपरं च। वरमेको गुणी पुत्रो न च मूर्खशतैरपि।

aparam cha, varam ekas guṇî putras na cha mûrkha-śatais api
-ra, N. sg. n. Ind. -ra, N. sg. n. -ka, N. sg. m. -ṇin, N. sg. m. -ra, N. sg. Ind. Ind. Ttp. -ta, I. pl. Ind.
Again and, Better one virtuous son, not and of fools-hundreds even;

एकश्चंद्रस्तमो हंति न च तारागणैरपि॥ १७॥

ekas chandras tamas hanti na cha târâ-gaṇais api. (17)
-ka, N. sg. m. -ra, N. sg. -mas, Ac. sg. han, 3 sg. Pres. Par. Ind. Ind. Ttp. -ṇa, I. pl. Ind.
the one moon darkness dispels, not and star-heaps even.

पुण्यतीर्थे कृतं येन तपः क्वाप्यतिदुष्करं।

puṇya-tîrthe kṛitam yena tapas kva-api ati-dus-karam
Karm. -tha, L. sg. kṛi, N. sg. n. past Ptc. Pass. yad, I. sg. m. -pas, N. sg. Ind. Ind. Karm. -ra, N. sg. n.
At a holy-bathing place performed by whom penance where-ever very-difficult

तस्य पुत्रो भवेद्वश्यः समृद्धो धार्मिकः सुधीः॥ १८॥

tasya putras bhavet vaśyas sam-ṛiddhas dhârmikas su-dhîs. (18)
tad, G. sg. m. -ra, N. sg. bhû, 3. sg. Pot. Par. -ya, N. sg. m. -dha, N. sg. m. -ka, N. sg. m. Bahuv. -dhî, N. sg. m.
of him a son will be obedient, prosperous, righteous, wise.

अर्थागमो नित्यमरोगिता च प्रियश्च भार्या प्रियवादिनी च।

artha-âgamas nityam a-rogitâ cha priyas cha bhâryâ priya-vâdinî cha
Ttp. -ma, N. sg. -ya, Ac. sg. n. Adv. -tâ, N. sg. Ind. -ya, N. sg. m. Ind. -yâ, N. sg. Ttp. -din, N. sg. f. Ind.
Wealth-affluence, constantly not-illness and, a friend and, a wife kind-speaking and,

वश्यश्च पुत्रोऽर्थकरी च विद्या षड्जीवलोकस्य सुखानि राजन्॥ १९॥

vaśyas cha putras artha-karî cha vidyâ, shaṭ jîva-lokasya sukhâni râjan. (19)
-ya, N. sg. m. Ind. -ra, N. sg. Ttp. -ra, N. sg. f. Ind. -yâ, N. sg. shash, N. Ttp. -ka, G. sg., -kha, N. pl. -jan, V. sg.
obedient and a son, useful and a craft, the six of man-kind pleasures, O king.

को धन्यो बहुभिः पुत्रैः कुशूलापूरणाढकैः।

kas dhanyas bahubhis putrais kuśûla-âpûraṇa-âḍhakais,
kim, N. sg. m. -ya, N. sg. m. -hu, I. pl. m. -ra, I. pl. Karm. -ka, I. pl.
Who wealthy through many sons,— granary-filling-measures?

वरमेकः कुलालंबी यत्र विश्रूयते पिता॥ २०॥

varam ekas kula-âlambî yatra vi-śrûyate pitâ. (20)
-ra, N. sg. n. -ka, N. sg. m. Ttp. -bin, N. sg. m. Ind. śru with vi, 3 sg. Pres. Pass. -tri, N. sg.
better one family-upholding, in whom is renowned the father.

ऋणकर्ता पिता शत्रुर्माता च व्यभिचारिणी ।

ṛiṇa-kartâ	pitâ	śatrus	mâtâ	cha	vi-abhi-châriṇî
Ttp. -tṛi, *N. sg. m.*	-tṛi, *N. sg.*	-ru, *N. sg.*	-tṛi, *N. sg.*	*Ind.*	-rin, *N. sg. f.*
A debt-contracting	father	an enemy,	a mother	and	wanton,

भार्या रूपवती शत्रुः पुत्रः शत्रुरपंडितः ॥ २१ ॥

bhâryâ	rûpavatî	śatrus	putras	śatrus	a-paṇḍitas. (21)
-yâ, *N. sg.*	-vat, *N. sg. f.*	-ru, *N. sg.*	-ra, *N. sg.*	-ru, *N. sg.*	*Karm.* -ta, *N. sg. m.*
a wife	beautiful	an enemy,	a son	an enemy	not-learned.

अनभ्यासे विषं विद्या अजीर्णे भोजनं विषं ।

an-abhyâse	visham	vidyâ	a-jîrṇe	bhojanam	visham
Karm. -sa, *L. sg.*	-sha, *N. sg.*	-yâ, *N. sg.*	*Karm.* -ṇa, *L. sg.*	-na, *N. sg.*	-sha, *N. sg.*
In want of practice	poison	knowledge,	in indigestion	food	poison,

विषं सभा दरिद्रस्य वृद्धस्य तरुणी विषं ॥ २२ ॥

visham	sabhâ	daridrasya	vṛiddhasya	taruṇî	visham. (22)
-sha, *N. sg.*	-bhâ, *N. sg.*	-ra, *G. sg. m.*	-dha, *G. sg. m.*	-ṇa, *N. sg. f.*	-sha, *N. sg.*
poison	company	of the poor,	of an old man	a young wife	poison.

यस्य कस्य प्रसूतो ऽपि गुणवान्पूज्यते नरः ।

yasya	kasya	pra-sûtas	api	guṇavân	pûjyate	naras
yad, *G. sg. m.*	kim, *G. sg. m.*	sû *with* pra, *N. sg. m. past Ptc. Pass.*	*Ind.*	-vat, *N. sg. m.*	pûj, 3 *sg. Pres. Pass.*	-ra, *N. sg.*
Of whom	- soever	engendered	also,	virtuous	is honoured	a man,

धनुर्वंशविशुद्धो ऽपि निर्गुणः किं करिष्यति ॥ २३ ॥

dhanus	vaṁśa-viśuddhas	api	nis-guṇas	kim	karishyati. (23)
-nu, *N. sg.*	*Ttp.* -dha, *N. sg. m.*	*Ind.*	*Bahuv.* -ṇa, *N. sg. m.*	kim, *Ac. sg. n.*	kṛi, 3 *sg. Fut. Par.*
a bow	stem-faultless	also,	stringless	what	will it do?

हा हा पुत्रक नाधीत सुगतैतासु रात्रिषु ।

hâ	hâ	putraka	na	adhi-ita	su-gata	etâsu	râtrishu
Ind.	*Ind.*	-ka, *V. sg.*	*Ind.*	i *with* adhi, *V. sg. m. past Ptc. Pass.*	*Karm.* -ta, *V. sg. m.*	etad, *L. pl. f.*	-ri, *L. pl.*
Ah,	ah,	O boy,	not-learned,		pleasantly-faring	in these	nights!

तेन त्वं विदुषां मध्ये पंके गौरिव सीदसि ॥ २४ ॥

tena	tvam	vidushâm	madhye	paṅke	gaus	iva	sîdasi. (24)
tad, *I. sg. n.*	yushmad, *N. sg.*	-vas, *G. pl. m.*	-ya, *L. sg.*	-ka, *L. sg.*	go, *N. sg.*	*Ind.*	sad, 2 *sg. Pres. Par.*
therefore	thou	of the learned	in the midst,	in a mire	cow-like,		thou sittest.

तत्कथमिदानीमेते मम पुत्रा गुणवंतः क्रियंतां ।

tad	katham	idânîm	ete	mama	putrâs	guṇavantas	kriyantâm?
Ind.	*Ind.*	*Ind.*	etad, *N. pl. m.*	asmad, *G. sg.*	-ra, *N. pl.*	-vat, *N. pl. m.*	kṛi, 3 *pl. Imp. Pass.*
Then	how	now	these	of me	the sons	virtuous	shall be made?

आहारनिद्राभयमैथुनं च सामान्यमेतत्पशुभिर्नराणां ।

âhâra-nidrâ-bhaya-maithunam	cha	sâmânyam	etad	paśubhis	narâṇâm
Dvandva. -na, *N. sg.*	*Ind.*	-ya, *N. sg.*	etad, *N. sg. n.*	-śu, *I. pl.*	-ra, *G. pl.*
Feeding-sleep-fear-love	and	common property	this	with animals	of men,

धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥ २५ ॥

dharmas	hi	teshâm	adhikas	vi-śeshas	dharmeṇa	hînâs	paśubhis	samânâs. (25)
-ma, *N. sg.*	*Ind.*	tad, *G. pl. m.*	-ka, *N. sg. m.*	-sha, *N. sg.*	ma, *I. sg.*	hâ, *N. pl. m. past. Ptc. Pass.*	-śu, *I. pl.*	-na, *N. pl. m.*
Virtue	for	of them	the additional	special property;	of virtue	deprived	with animals	equal.

यतः । धर्मार्थकाममोक्षाणां यस्यैको ऽपि न विद्यते ।

yatas,	dharma-artha-kâma-mokshâṇâm	yasya	ekas	api	na	vidyate
Ind.	*Dvandva.* -sha, *G. pl.*	yad, *G. sg. m.*	-ka, *N. sg. m.*	*Ind.*	*Ind.*	vid, 3 *sg. Pres. Pass.*
For,	Of virtue-wealth-desire-final liberation	of whom	one	even	not	is known,

अजगलस्तनस्येव तस्य जन्म निरर्थकं ॥ २६ ॥

aja-gala-stanasya iva	tasya	janma	nis-arthakam. (26)
Ttp. -na, *G. sg.* *Ind.*	tad, *G. sg. m.*	-man, *N. sg.*	*Bahuv.* -ka, *N. sg. n.*
of the he-goat-throat-nipple like	of him	the birth	useless.

यच्चोच्यते । आयुः कर्म च वित्तं च विद्या निधनमेव च ।

yad	cha	uchyate,	âyus	karma	cha	vittam	cha	vidyâ	ni-dhanam	eva	cha
yad, *N. sg. n.*	*Ind.*	vach, 3 *sg. Pres. Pass.*	-yus, *N. sg.*	-man, *N. sg.*	*Ind.*	-ta, *N. sg.*	*Ind.*	-yâ, *N. sg.*	-na, *N. sg.*	*Ind.*	*Ind.*
What	and	is said,	Life,	action	and,	riches	and,	knowledge,	death	even	and,

पंचैतान्यपि सृज्यंते गर्भस्थस्यैव देहिनः ॥ २७ ॥

pañcha	etâni	api	srijyante	garbha-sthasya	eva	dehinas. (27)
-chan, *N.*	etad, *N. pl. n.*	*Ind.*	srij, 3 *pl. Pres. Pass.*	*Ttp.* -stha, *G. sg. m.*	*Ind.*	-hin, *G. sg. m.*
five	these	also	are produced	of the in the womb-standing	even	being.

किंच । अवश्यंभाविनो भावा भवंति महतामपि ।

kim-cha	avaśyam-bhâvinas	bhâvâs	bhavanti	mahatâm	api
Ind.	-vin, *N. pl. m.*	-va, *N. pl.*	bhû, 3 *pl. Pres. Par.*	-hat, *G. pl. m.*	*Ind.*
Moreover,	Necessarily-becoming	the conditions	are	of the great	even;—

नग्नत्वं नीलकंठस्य महाहिशयनं हरेः ॥ २८ ॥

nagnatvam	nîla-kaṇṭhasya	mahâ-ahi-śayanam	hares. (28)
-tva, *N. sg.*	*Bahuv.* -ṭha, *G. sg. m.*	*Ttp.* -na, *N. sg.*	-ri, *G. sg.*
the nakedness	of the blue-necked,	the on the great-serpent-lying	of Hari.

अपि च । यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

api cha,	yad	a-bhâvi	na	tad	bhâvi	bhâvi	ched	na	tad	anyathâ
Ind. Ind.	yad, *N. sg. n.*	*Karm.* -vin, *N. sg. n.*	*Ind.*	tad, *N. sg. n.*	-vin, *N. sg. n.*	-vin, *N. sg. n.*	*Ind.*	*Ind.*	tad, *N. sg. n.*	*Ind.*
Also and,	What	not-to be,	not	that	to be;	to be	if,	not	that	otherwise,

इति चिंताविषघ्नो ऽयमगदः किं न पीयते ॥ २९ ॥

iti	chintâ-visha-ghnas	ayam	a-gadas	kim	na	'pîyate? (29)
Ind.	*Ttp.* -ghna, *N. sg. m.*	idam, *N. sg. m.*	-da, *N. sg.*	*Ind.*	*Ind.*	pâ, 3 *sg. Pres. Pass.*
thus	reflection-poison-destroying	this	medicine	why	not	is drunk?

एतत्कार्याक्षमाणां केषांचिदालस्यवचनं ।

etad	kârya-akshamâṇâm	keshâm-chid	âlasya-vachanam.
etad, N. sg. n.	*Ttp.* -ma, *G. pl. m.*	kim, *G. pl. m. Ind.*	*Ttp.* -na, *N. sg. n.*
This	of duty-incapable	of some	the laziness-speech !

न दैवमपि संचिंत्य त्यजेदुद्योगमात्मनः ।

na	daivam	api	sam-chintya	tyajet	ud-yogam	âtmanas
Ind.	-va, *Ac. sg.*	*Ind.*	chint with sam, *Ger.*	tyaj, 3 *sg. Pot. Par.*	-ga, *Ac. sg.*	-man, *G. sg.*
Not,	fate	even	reflecting on,	one should give up	the exertion	of one self,

अनुद्योगेन तैलानि तिलेभ्यो नाप्तुमर्हति ॥ ३० ॥

an-udyogena	tailâni	tilebhyas	na	âptum	arhati. (30)
Karm. -ga, *I. sg.*	-la, *Ac. pl.*	-la, *Ab. pl.*	*Ind.*	âp, *Inf.*	arh, 3 *sg. Pres. Par.*
with no-exertion	sesamum oil	from sesamum seeds	not	obtain	one can.

अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः

anyad	cha,	udyoginam	purusha-simham	upa-eti	lakshmîs,
-ya, *N. sg. n.*	*Ind.*	-gin, *Ac. sg. m.*	*Karm.* -ha, *Ac. sg.*	i *with* upa, 3 *sg. Pres. Par.*	-mî, *N. sg.*
Again	and,	The exerting himself	man-lion	approaches	Fortune,

दैवेन देयमिति कापुरुषा वदंति ।

daivena	deyam	iti	kâ-purushâs	vadanti,
-va, *I. sg.*	dâ, *N. sg. n. Fut. Ptc. Pass.*	*Ind.*	*Karm.* -sha, *N. pl.*	vad, 3 *pl. Pres. Par.*
'by Fate	it must be given,'	thus	weak-men	say;

दैवं निहत्य कुरु पौरुषमात्मशक्त्या

daivam	ni-hatya	kuru	paurusham	âtman-śaktyâ,
-va, *Ac. sg.*	han *with* ni, *Ger.*	kri, 2 *sg. Imp. Par.*	-sha, *Ac. sg.*	*Ttp.* -ti, *I. sg.*
Fate	down-striking	do	a man's work	with thy own-power,

यत्ने कृते यदि न सिध्यति को ऽत्र दोषः ॥ ३१ ॥

yatne	kṛite	yadi	na	sidhyati	kas	atra	doshas? (31)
-na, *L. sg.*	kri, *L. sg. m. past Ptc. Pass.*	*Ind.*	*Ind.*	sidh, 3 *sg. Pres. Par.*	kim, *N. sg. m.*	*Ind.*	-sha, *N. sg.*
The effort	having been made,	if	not	there is success,	what	therein	fault?

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।

yathâ	hi	ekena	chakreṇa	na	rathasya	gatis	bhavet
Ind.	*Ind.*	-ka, *I. sg. n.*	-ra, *I. sg.*	*Ind.*	-tha, *G. sg.*	-ti, *N. sg.*	bhû, 3 *sg. Pot. Par.*
As	for	with a single	wheel	not	of a carriage	movement	can be,

एवं पुरुषकारेण विना दैवं न सिध्यति ॥ ३२ ॥

evam	purusha-kâreṇa	vinâ	daivam	na	sidhyati. (32)
Ind.	*Ttp.* -ra, *I. sg.*	*Ind.*	-va, *N. sg.*	*Ind.*	sidh, 3 *sg. Pres. Par.*
thus	a man's-work	without,	fate	not	does succeed.

तथा च । पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते ।

tathâ	cha,	pûrva-janman-kṛitam	karma	tad	daivam	iti	kathyate
Ind.	*Ind.*	*Ttp.* -ta, *N. sg. n.*	-man, *N. sg.*	tad, *N. sg. n.*	-va *N. sg.*	*Ind.*	kath, 3 *sg. Pres. Pass.*
Thus	and,	In a former-birth-done	action	that	'fate'	thus	is called,

तस्मात्पुरुषकारेण यत्नं कुर्यादतंद्रितः ॥ ३३ ॥

tasmât	purusha-kâreṇa	yatnam	kuryât	a-tandritas. (33)
tad, *Ab. sg. n. Adv.*	*Ttp.* -ra, *I. sg.*	-na, *Ac. sg.*	kri, 3 *sg. Pot. Par.*	*Karm.* -ta, *N. sg. m.*
therefore	with man's-work	effort	one should make	unwearied.

यथा मृत्पिंडतः कर्ता कुरुते यद्यदिच्छति ।

yathâ	mrid-pinda-tas	kartâ	kurute	yad-yad	ichchhati
Ind.	*Ttp.* -da, *with Ab. aff.* tas	-tri, *N. sg. m.*	kri, 3 *sg. Pres. Âtm.*	yad, *Ac. sg. n.*	ish, 3 *sg. Pres. Par.*
As	from a clay-lump	the worker	makes for himself	whatever	he wishes,

एवमात्मकृतं कर्म मानवः प्रतिपद्यते ॥ ३४ ॥

evam	âtman-kritam	karma	mânavas	prati-padyate.	(34)
Ind.	*Ttp.* -ta, *Ac. sg. n.*	-man, *Ac. sg.*	-va, *N. sg.*	pad *with* prati, 3 *sg. Pres. Âtm.*	
thus	the by himself-done	action	man	obtains.	

काकतालीयवत्प्राप्तं दृष्ट्वापि निधिमग्रतः ।

kâka-tâlîya-vat	pra-âptam	drishtvâ	api	ni-dhim	agra-tas
Ind.	âp *with* pra, *Ac. sg. m. past Ptc. Pass.*	dris, *Ger.*	*Ind.*	-dhi, *Ac. sg.*	-ra *with Ab. aff.* tas
As-in (the story of) the Crow-and the Palmfruit,	reached	having seen	even	a treasure	in front,

न स्वयं दैवमादत्ते पुरुषार्थमपेक्षते ॥ ३५ ॥

na	svayam	daivam	â-datte	purusha-artham	apa-îkshate.	(35)
Ind.	*Ind.*	-va, *N. sg.*	dâ *with* â, 3 *sg. Pres. Âtm.*	*Ttp.* -tha, *Ac. sg.*	îksh *with* apa, 3 *sg. Pres. Âtm.*	
not	of itself	fate	takes (it) up,	man's-exertion	it expects.	

उद्यमेन हि सिध्यंति कार्याणि न मनोरथैः ।

ud-yamena	hi	sidhyanti	kâryâni	na	manas-rathais
-ma, *I. sg.*	*Ind.*	sidh, 3 *pl. Pres. Par.*	-ya, *N. pl.*	*Ind.*	*Ttp.* -tha, *I. pl.*
Through exertion	indeed	succeed	works,	not	through wishes,

न हि सुप्तस्य सिंहस्य प्रविशंति मुखे मृगाः ॥ ३६ ॥

na	hi	suptasya	simhasya	pra-visanti	mukhe	mrigâs.	(36)
Ind.	*Ind.*	svap, *G. sg. m. past. Ptc. Pass.*	-ha, *G. sg.*	vis *with* pra, 3 *pl. Pres. Par.*	-kha, *L. sg.*	-ga, *N. pl.*	
not	indeed	of the sleeping	lion	enter	into the mouth	the deer.	

मातृपितृकृताभ्यासो गुणितामेति बालकः ।

mâtri-pitri-krita-abhyâsas	gunitâm	eti	bâlakas
Bahuv. -sa, *N. sg. m.*	-tâ, *Ac. sg.*	i, 3 *sg. Pres. Par.*	-ka, *N. sg.*
By mother-and father-made-to study	to the state of a virtuous man	comes	a child,

न गर्भच्युतिमात्रेण पुत्रो भवति पंडितः ॥ ३७ ॥

na	garbha-chyuti-mâtrena	putras	bhavati	panditas.	(37)
Ind.	*Ttp.* -ra, *I. sg.*	-ra, *N. sg.*	bhû, 3 *sg. Pres. Par.*	-ta, *N. sg. m.*	
not	by birth-alone	a son	becomes	learned.	

माता शत्रुः पिता वैरी येन बालो न पाठितः ।

mâtâ	satrus	pitâ	vairî	yena	bâlas	na	pâthitas
-tri, *N. sg.*	-ru, *N. sg.*	-tri, *N. sg.*	-rin, *N. sg. m.*	yad, *I. sg. m.*	-la, *N. sg.*	*Ind.*	path, *N. sg. m. past Ptc. Pass. Caus.*
The mother	an enemy,	the father	hostile,	by whom	a boy	not	made to study,

न शोभते सभामध्ये हंसमध्ये बको यथा ॥ ३८ ॥

na	sobhate	sabhâ-madhye	hamsa-madhye	vakas	yathâ.	(38)
Ind.	subh, 3 *sg. Pres. Âtm.*	*Ttp.* -ya, *L. sg.*	*Ttp.* -ya, *L. sg.*	-ka, *N. sg.*	*Ind.*	
not	does he shine	in an assembly-midst,	in the flamingo-midst	a crane	like.	

रूपयौवनसंपन्ना विशालकुलसंभवाः ।

rûpa-yauvana-sampannâs | viśâla-kula-sambhavâs
Ttp. -na, *N. pl. m.* (*rt.* pad *with* sam, *past Ptc. Pass.*) | *Bahuv.* -va, *N. pl. m.*
Beauty-youth-endowed | of noble-race-sprung,

विद्याहीना न शोभंते निर्गंधा इव किंशुकाः ॥ ३९ ॥

vidyâ-hînâs | na | śobhante | nis-gandhâs | iva | kiṃśukâs. (39)
Ttp. -na, *N. pl. m.* (*rt.* hâ) | *Ind.* | śubh, 3 *pl. Pres. Âtm.* | *Bahuv.* -dha, *N. pl. m.* | *Ind.* | -ka, *N. pl.*
knowledge-destitute ones | not | shine, | scent-less | like | kiṃśuka flowers.

मूर्खोऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।

mûrkhas | api | śobhate | tâvat | sabhâyâm | vastra-veshṭitas
-kha, *N. sg. m.* | *Ind.* | śubh, 3 *sg. Pres. Âtm.* | -vat, *Ac. sg. n. Adv.* | -bhâ, *L. sg.* | *Ttp.* -ta, *N. sg. m.* (*rt.* veshṭ).
A fool, | also | shines | so long | in an assembly | garment-dressed,

तावच्च शोभते मूर्खो यावत्किंचिन्न भाषते ॥ ४० ॥

tâvat | cha | śobhate | mûrkhas | yâvat | kim - chid | na | bhâshate. (40)
-vat, *Ac. sg. n. Adv.* | *Ind.* | śubh, 3 *sg. Pres. Âtm.* | -kha, *N. sg. m.* | -vat, *Ac. sg. n. Adv.* | kim, *Ac. sg. n.* *Ind.* | *Ind.* | bhâsh, 3 *sg. Pres. Âtm.*
So long | and | shines | a fool | as long as | anything | not | he says.

एतच्चिंतयित्वा स राजा पंडितसभां कारितवान् ।

etad | chintayitvâ | sas | râjâ | paṇḍita-sabhâm | kâritavân.
etad, *Ac. sg. n.* | chint, *Ger.* | tad, *N. sg. m.* | -jan, *N. sg. m.* | *Ttp.* -bhâ, *Ac. sg.* | kṛi, *N. sg. m. past Ptc. Par. Caus.*
This | having thought | that | King | a wise men-assembly | caused to be made.

राजोवाच । भो भोः पंडिताः श्रूयतां । अस्ति

râjâ | uvâcha: | bho | bhos | paṇḍitâs, | śrûyatâm; | asti
-jan, *N. sg.* | vach, 3 *sg. Perf. Par.* | *Ind.* | *Ind.* | -ta, *V. pl. m.* | śru, 3 *sg. Imp. Pass.* | as, 3 *sg. Pres. Par.*
The King | said: | O | ye | wise, | be it heard; | Is there

कश्चिदेवंभूतो विद्वान्यो मम पुत्राणां नित्यमु-

kas-chid | evam-bhûtas | vidvân | yas | mama | putrâṇâm | nityam
kim, *N. sg. m.*, *Ind.* | *Karm.* -ta, *N. sg. m.* | -vas, *N. sg. m.* | yad, *N. sg. m.* | asmad, *G. sg.* | -ra, *G. pl.* | *Ind.*
any one | such a | sage, | who | of me | of the sons | constantly

न्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुनर्जन्म

unmârga-gâminâm | an-adhigata-śâstrâṇâm | idânîm | nîti-śâstra-upadeśena | punar-janma
Ttp. -min, *G. pl. m.* | *Bahuv.* -ra, *G. pl. m.* | *Ind.* | *Ttp.* -śa, *I. sg.* | *Karm.* -man, *Ac. sg.*
wrong-ways-going, | who have not-read books, | now | by behaviour-book-tion | again-birth

कारयितुं समर्थः ।

kârayitum | sam-arthas?
kṛi, *Inf. Caus.* | -tha, *N. sg. m.*
to effect | (is) capable?

यतः । काचः कांचनसंसर्गाद्धत्ते मारकतीं द्युतिं ।

yatas, | kâchas | kâñchana-saṃsargât | dhatte | mârakatîm | dyutim
Ind. | -cha, *N. sg.* | *Ttp.* -ga, *Ab. sg.* | dhâ, 3 *sg. Pres. Âtm.* | -ta, *Ac. sg. f.* | -ti, *Ac. sg.*
For, | Glass | from gold-proximity | accepts | emerald | splendour;

तथा सत्संनिधानेन मूर्खो याति प्रवीणतां ॥ ४१ ॥

tathâ	sat-sannidhânena	mûrkhas	yâti	pravînatâm.	(41)
Ind.	*Ttp.* -na, *I. sg.*	-kha, *N. sg. m.*	yâ, 3 *sg. Pres. Par.*	-tâ, *Ac. sg.*	
thus	through the good-vicinity	a fool	goes	to cleverness.	

उक्तं च । हीयते हि मतिस्तात हीनैः सह समागमात् ।

uktam	cha,	hîyate	hi	matis	tâta	hînais	saha	sam-â-gamât
vach, *N. sg. n. past Ptc. Pass.*	*Ind.*	hâ, 3 *sg. Pres. Pass.*	*Ind.*	-ti, *N. sg.*	-ta, *V. sg.*	hâ, *I. pl. m. past Ptc. Pass.*	*Ind. Prep.*	-ma, *Ab. sg.*
Said	and,	It is lowered	truly	the intelligence,	my dear,	low persons	with	through intercourse,

समैश्च समतामेति विशिष्टैश्च विशिष्टतां ॥ ४२ ॥

samais	cha	samatâm	eti	vi-śishṭais	cha	viśishṭatâm.	(42)
-ma, *I. pl. m.*	*Ind.*	-tâ, *Ac. sg.*	i, 3 *sg. Pres. Par.*	-ta, *I. pl. m.*	*Ind.*	-tâ, *Ac. sg.*	
with equals	and	to equality	it goes,	with distinguished	and	to distinction.	

अत्रांतरे विष्णुशर्मनामा महापंडितः सकलनीतिशास्त्रतत्त्वज्ञो

atra	antare	vishṇuśarman-nâmâ	mahâ-paṇḍitas	sakala-nîti-śâstra-tattva-jñas
Ind.	-ra, *L. sg.*	*Bahuv.* -man, *N. sg. m.*	*Karm.* -ta, *N. sg. m.*	*Ttp.* -jña, *N. sg. m.*
There	meanwhile	Vishṇuśarman-named	a great-scholar	of all-behaviour-books-the essence-knowing

बृहस्पतिरिवाब्रवीत् । देव महाकुलसंभूता एते राजपुत्राः ।

bṛihas-patis	iva	'abravît:	deva,	mahâ-kula-sambhûtâs	ete	râjan-putrâs;
Ttp. -ti, *N. sg.*	*Ind.*	brû, 3 *sg. Impf. Par.*	-va, *V. sg.*	*Ttp.* -ta, *N. pl. m.*	etad, *N. pl. m.*	*Ttp.* -ra, *N. pl.*
Bṛihaspati	like	spoke:	Sire,	from a great-family-sprûng	these	king's-sons;

तन्मया नीतिं ग्राहयितुं शक्यंते ।

tad	mayâ	nîtim	grâhayitum	śakyante.
Ind.	asmad, *I. sg.*	-ti, *Ac. sg.*	grah, *Inf. Caus.*	śak, 3 *pl. Pres. Pass.*
therefore	by me	behaviour	to accept	they can be made.

यतः । नाद्रव्ये निहिता काचित्क्रिया फलवती भवेत् ।

yatas,	na	a-dravye	ni-hitâ	kâ-chid	kriyâ	phalavatî	bhavet
Ind.	*Ind.*	*Karm.* -ya, *L. sg.*	dhâ *with* ni, *N. sg. f. past Ptc. Pass.*	kim, *N. Ind. sg. f.*	-yâ, *N. sg.*	-vat, *N. sg. f.*	bhû, 3 *sg. Pot. Par.*
For,	Not	on a worthless-object	bestowed	any	labour	fruitful	can be,

न व्यापारशतेनापि शुकवत्पाठ्यते बकः ॥ ४३ ॥

na	vyâpâra-śatena	api	śuka-vat	pâṭhyate	vakas	(43)
Ind.	*Ttp.* -ta, *I. sg.*	*Ind.*	*Ind.*	paṭh, 3 *sg. Pres. Pass. Caus.*	-ka, *N. sg.*	
not	by a hundred of exertions	even	parrot-like	is made to talk	a crane.	

अन्यच्च । अस्मिंस्तु निर्गुणं गोत्रे नापत्यमुपजायते ।

anyad	cha,	asmin	tu	nis-guṇam	gotre	na	apatyam	upa-jâyate
-ya, *N. sg. n.*	*Ind.*	idam, *L. sg. n.*	*Ind.*	*Bahuv.* -ṇa, *N. sg. n.*	-ra, *L. sg.*	*Ind.*	-ya, *N. sg.*	jan *with* upa, 3. *sg. Pres. Pass.*
Again	and,	In this	but	void-of virtue	family	not	offspring	is born,

आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥ ४४ ॥

â-kare	padma-râgâṇâm	janma	kâcha-maṇes	kutas.	(44)
-ra, *L. sg.*	*Bahuv.* -ga, *G. pl.*	-man, *N. sg.*	*Karm.* -ṇi, *G. sg.*	*Ind.*	
In a mine	of rubies	the production	of crystal	whence?	

अतो ऽहं षण्मासाभ्यंतरे तव पुत्रान्नीतिशास्त्राभिज्ञान्करिष्यामि ।

atas	aham	shash-mâsa-abhyantare	tava	putrân	nîti-śâstra-abhijñân	karishyâmi.
Ind.	asmad, *N. sg.*	*Ttp.* -ra, *L. sg.*	yushmad, *G. sg.*	-ra, *Ac. pl.*	*Ttp.* -jña, *Ac. pl. m.*	kṛi, 1 *sg. Fut. Par.*
Therefore	I	in a six-months-interval	of thee	the sons	behaviour-book-knowing	will make.

राजा सविनयं पुनरुवाच ।

râjâ	sa-vinayam	punar	uvâcha:
-jan, *N. sg.*	*Avyay.*	*Ind.*	vach, 3 *sg. Perf. Par.*
The king	graciously	again	spoke:

कीटो ऽपि सुमनःसंगादारोहति सतां शिरः ।

Kîṭas	api	sumanas-saṅgât	â-rohati	satâm	śiras
-ṭa, *N. sg.*	*Ind.*	*Ttp.* -ga, *Ab. sg.*	ruh *with* â, 3 *sg. Pres. Par.*	-t, *G. pl.*	-ras, *Ac. sg.*
A worm	even	through flower-attachment	ascends	of the noble	the head,

अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥ ४५ ॥

aśmâ	api	yâti	devatvam	mahadbhis	su-pratishṭhitas. (45)
-man, *N. sg.*	*Ind.*	yâ, 3 *sg. Pres. Par.*	-tva, *Ac. sg.*	-hat, *I. pl. m.*	*Karm.* -ta, *N. sg. m.* (*rt.* sthâ)
a stone	even	goes	to divinity	by the great	well-set up.

अन्यच्च । यथोदयगिरेर्द्रव्यं संनिकर्षेण दीप्यते ।

anyad	cha,	yathâ	udaya-gires	dravyam	sam-ni-karsheṇa	dîpyate
-ya, *N. sg. n*	*Ind.*	*Ind.*	*Ttp.* -ri, *L. sg.*	-ya, *N. sg.*	-sha, *I. sg.*	dîp, 3 *sg. Pres. Âtm.*
Again	and,	As	of the sunrise-mountain	a thing	through the proximity	shines,

तथा सत्संनिधानेन हीनवर्णो ऽपि दीप्यते ॥ ४६ ॥

tathâ	sat-sannidhâneṇa	hîna-varṇas	api	dîpyate. 46
Ind.	*Ttp.* -na, *I. sg.*	*Bahuv.* -ṇa, *N. sg. m.*	*Ind.*	dîp, 3 *sg. Pres. Âtm.*
thus	through the noble-vicinity	one of low-caste	even	shines.

गुणा गुणज्ञेषु गुणा भवंति

guṇâs	guṇa-jñeshu	guṇâs	bhavanti
-ṇa, *N. pl.*	*Ttp.* -jña, *L. pl. m.*	-ṇa, *N. pl.*	bhû, 3 *pl. Pres. Par.*
Virtues	in virtue-knowers	virtues	are,

ते निर्गुणं प्राप्य भवंति दोषाः ।

te	nis-guṇam	pra-âpya	bhavanti	doshâs;
tad, *N. pl. m.*	*Bahuv.*-ṇa, *Ac. sg. m.*	âp *with* pra, *Ger.*	bhû, 3 *pl. Pres. Par.*	-sha, *N. pl.*
they	to a virtue-void	having come	become	vices;

आस्वाद्यतोयाः प्रभवंति नद्यः

âsvâdya-toyâs	pra-bhavanti	nadyas
Bahuv. -ya, *N. pl. f.*	bhû *with* pra, 3 *pl. Pres. Par.*	-dî, *N. pl.*
savoury-water holding	rise	rivers,

समुद्रमासाद्य भवंत्यपेयाः ॥ ४७ ॥

samudram	â-sâdya	bhavanti	a-peyâs (47)
-ra, *Ac. sg.*	sad *with* â, *Ger. Caus.*	bhû, 3 *pl. Pres. Par.*	*Karm.* -ya, *N. pl. f.*
the sea	having reached,	they are	undrinkable.

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवंतः प्रमाणं ।

tad	eteshâm	asmat-putrâṇâm	nîti-śâstra-upadeśâya	bhavantas	pra-mâṇam.
Ind.	etad, *G. pl. m.*	*Ttp.* -ra, *G. pl.*	*Ttp.* -śa, *D. sg.*	-vat, *N. pl. m.*	-ṇa, *N. sg.*
Therefore	of these	of us-the sons	for the behaviour-book-instruction	you	the authority.

इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्

iti	uktvâ	tasya	vishṇu-śarmaṇas	bahumâna-puraḥsaram	putrân
Ind.	vach, *Ger.*	tad, *G. sg. m.*	-man, *G. sg.*	*Ind.*	-ra, *Ac. pl.*
Thus	having said	of that	Vishṇuśarman	by respect preceded	the sons

समर्पितवान् । अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां

sam-arpitavân.	atha	prâsâda-prishṭhe	sukha-upavishṭânâm	râjan-putrâṇâm
ri, *with* sam, *N. sg. m. past. Ptc. Par. Caus.*	*Ind.*	*Ttp.* -ṭha, *L. sg.*	*Karm.* -ta, *G. pl. m.* (*rt.* viś *with* upa).	*Tpt.* -ra, *G. pl.*
he made over.	Now	on the palace-terrace	of the comfortably-seated	king's sons

पुरस्तात्प्रस्तावक्रमेण स पंडितो ऽब्रवीत् ।

purastât	prastâva-kramena	sas	paṇḍitas	abravît:
Ind.	*Ttp.* -ma, *I. sg*	tad, *N. sg. m.*	-ta, *N. sg. m.*	brû, 3 *sg. Impf. Par.*
in front	of introduction-by way	that	learned man	said:

काव्यशास्त्रविनोदेन कालो गच्छति धीमतां ।

kâvya-śâstra-vinodena	kâlas	gachchhati	dhîmatâm
Ttp. -da, *I. sg.*	-la, *N. sg.*	gam, 3 *sg. Pres. Par.*	-mat, *G. pl. m.*
Through poem-book-entertainment	the time	passes away	of the wise,

व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥ ४८ ॥

vyasanena	cha	mûrkhâṇâm	nidrayâ	kalahena	vâ.	(48)
-na. *I. sg.*	*Ind.*	-kha, *G. pl. m.*	-drâ, *I. sg.*	-ha, *I. sg.*	*Ind.*	
through vice.	and	of fools,	through sleep,	through quarrel	or.	

तद्भवतां विनोदाय काककूर्मादीनां विचित्रां

tad	bhavatâm	vi-nodâya	kâka-kûrma-âdînâm	vichitrâm
Ind.	-vat, *G. pl. m.*	-da, *D. sg.*	*Bahuv.* -di, *G. pl. m.*	-tra, *Ac. sg. f.*
Therefore	of you	for the entertainment	of the crow-the tortoise-etc.	the wonderful

कथां कथयामि । राजपुत्रैरुक्तं । आर्य कथ्यतां ।

kathâm	kathayâmi.	râjan-putrais	uktam:	ârya	kathyatâm.
-thâ, *Ac. sg.*	kath, 1 *sg. Pres. Par.*	*Ttp.* -ra, *I. pl.*	vach, *N. sg. n. past Ptc. Pass.*	-ya, *V. sg.*	kath, 3 *sg. Imp. Pass*
story	I tell.	By the princes	said:	Reverend Sir,	it may be told.

विष्णुशर्मोवाच । शृणुत । संप्रति मित्रलाभः प्रस्तूयते यस्या-

vishṇu-śarmâ	uvâcha:	śriṇuta;	samprati	mitra-lâbhas	pra-stûyate,	yasya
-man, *N. sg.*	vach, 3 *sg. Perf. Par.*	śru, 2 *pl. Imp. Par.*	*Ind.*	*Ttp.* -bha, *N. sg.*	stu *with* pra, 3 *sg. Pres. Pass.*	yad, *G. sg. m.*
Vishṇuśarman	said:	Listen;	now	the friend-acquisition	is introduced,	of which

यमाद्यः श्लोकः ॥

ayam	âdyas	ślokas:
idam, *N. sg. m.*	-ya, *N. sg. m.*	-ka, *N. sg.*
this	the first	verse:

॥ मित्रलाभः ॥

MITRA-LÂBHAS.

Ttp. -bha, *N. sg.*

FRIEND-ACQUISITION.

असाधना वित्तहीना बुद्धिमंतः सुहृत्तमाः ।

a-sâdhanâs	vitta-hînâs	buddhimantas	suhrittamâs
Bahuv. -na, *N. pl. m.*	*Ttp.* -na, *N. pl. m.* (*rt.* hâ).	-mat, *N. pl. m.*	su-hrid, *N. pl. m. Superl.*
Having no-means,	of wealth-destitute,	the wise,	(if) very friendly,

साधयंत्याशु कार्याणि काककूर्ममृगाखुवत् ॥ १ ॥

sâdhayanti	âśu	kâryâṇi	kâka-kûrma-mriga-âkhu-vat. (1)
sâdh, 3 *pl. Pres. Par. Caus.*	*Ac. sg. n., Adv.*	-ya, *Ac. pl.*	*Dvandva, with aff.* vat, *Ind.*
accomplish	quickly	purposes	like-the crow-the tortoise-the deer-the mouse.

राजपुत्रा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति ।

râjan-putrâs	ûchus:	katham	etad?	vishṇu-śarmâ	kathayati:
Ttp. -ra, *N. pl.*	vach, 3 *pl. Perf. Par.*	*Ind.*	etad, *N. sg. n.*	-man, *N. sg.*	kath, 3 *sg. Pres. Par.*
The princes	said:	'How	that?'	Vishṇuśarman	relates:

अस्ति गोदावरीतीरे विशालः शाल्मलीतरुः । तत्र

asti	godâvarî-tîre	viśâlas	śâlmalî-tarus;	tatra
as, 3 *sg. Pres. Par.*	*Ttp.* -ra, *L. sg.*	-la, *N. sg. m.*	*Karm.* -ru, *N. sg.*	*Ind.*
There is	on the Godâvarî-bank	a large	silk cotton-tree;	thereon

नानादिग्देशादागत्य रात्रौ पक्षिणो निवसंति । अथ

nânâ-diś-deśât	â-gatya	râtrau	pakshiṇas	ni-vasanti.	atha
Ttp. -śa, *Ab. sg.*	gam *with* â, *Ger.*	-ri, *L. sg.*	-shin, *N. sg. m.*	vas *with* ni, 3 *pl. Pres. Par.*	*Ind.*
from various-region-country	having arrived	at night	birds	dwell.	Now

कदाचिदवसन्नायां रात्रावस्ताचलचूडावलंबिनि भगवति

kadâ-chid	ava-sannâyâm	râtrau	astâchala-chûḍâ-avalambini	bhagavati
Ind. Ind.	sad *with* ava, *L. sg. f. past Ptc. Pass.*	-ri, *L. sg.*	*Ttp.* -bin, *L. sg. m.*	-vat, *L. sg. m.*
once,	being ended	the night,	while on setting-mountain-crest-resting	the venerable

कुमुदिनीनायके चंद्रमसि लघुपतनकनामा वायसः प्रबुद्धः

kumudinî-nâyake	chandramasi	laghupatanaka-nâmâ	vâyasas	pra-buddhas
Ttp. -ka, *L. sg. m.*	-mas, *L. sg.*	*Bahuv.* -man, *N. sg. m.*	-sa, *N. sg.*	budh *with* pra, *N. sg. m. past Ptc. Pass.*
lotus-lover	the moon,	Laghupatanaka-named	a crow,	being awake,

कृतांतमिव द्वितीयमायांतं व्याधमपश्यत्। तम-

kritântam	iva	dvitîyam	â-yântam	vyâdham	apaśyat.	tam
-ta, Ac. sg.	*Ind.*	*-ya, Ac. sg. m.*	yâ *with* â. *Ac. sg. m. Ptc. Pres. Par.*	-dha, *Ac. sg.*	driś, 3 *sg. Impf. Par.*	tad, *Ac. sg. m.*
Death	like	a second,	approaching	a hunter	saw.	Him

वलोक्याचिंतयत्। अद्य प्रातरेवानिष्टदर्शनं

ava-lokya	achintayat:	adya	prâtar	eva	anishta-darśanam
lok *with* ava, *Ger.*	chint, 3 *sg. Impf. Par.*	*Ind.*	*Ind.*	*Ind.*	*Ttp.* -na. *N. sg.*
having seen	he reflected:	To day	early	indeed	of unwished-the sight

जातं। न जाने किमनभिमतं दर्शयिष्यति।

jâtam;	na	jâne	kim	an-abhimatam	darśayishyati
jan, *N. sg. n. past Ptc. Pass.*	*Ind.*	jñâ, 1 *sg. Pres. Âtm.*	*Ac. sg. n.*	*Karm.* -ta, *Ac. sg. n.* (*rt.* man *with* abhi)	driś, 3 *sg. Fut.* ii. *Par. Caus.*
produced;	not	do I know,	what	disagreeable	it will show.

इत्युक्त्वा तदनुसरणक्रमेण व्याकुलश्चलितः।

iti	uktvâ	tad-anusarana-kramena	vyâkulas	chalitas.
Ind.	vach, *Ger.*	*Ttp.*-ma, *I. sg.*	-la, *N. sg. m.*	chal, *N. sg. m. past Ptc. Pass.*
Thus	having said	by way-of following-him	perplexed	he moved about.

यतः। शोकस्थानसहस्राणि भयस्थानशतानि च।

yatas,	śoka-sthâna-sahasrâni	bhaya-sthâna-śatâni	cha
Ind.	*Ttp.* -ra, *N. pl.*	*Ttp.* -ta, *N. pl.*	*Ind.*
For,	Of sorrow-occasions-thousands,	of fear-occasions-hundreds	and

दिवसे दिवसे मूढमाविशंति न पंडितं ॥ २ ॥

divase	divase	mûdham	â-viśanti	na	panditam. (2)
-sa, *L. sg.*	-sa, *L. sg.*	muh, *Ac. sg. m. past Ptc. Pass.*	viś, *with* â, 3 *pl. Pres. Par.*	*Ind.*	-ta, *Ac. sg. m.*
by day	by day	the fool	approach,	not,	the wise.

अन्यच्च। विषयिणामिदमवश्यं कर्तव्यं।

anyad	cha,	vishayinâm	idam	avaśyam	kartavyam.
-ya *N sg. n.*	*Ind.*	-yin, *G. pl. m.*	idam, *N. sg. n.*	*Ind.*	kri, *N. sg. n. Ptc. Fut. Pass.*
Again	and;	Of men of the world	this	surely	to be done.

उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितं।

ud-sthâya	ud-sthâya	boddhavyam	mahat	bhayam	upa-sthitam,
sthâ *with* ud, *Ger.*	sthâ, *with* ud, *Ger.*	budh, *N. sg. n. Ptc. Fut. Pass.*	-t. *N. sg. n.*	-ya, *N. sg.*	sthâ, *with* upa, *N. sg. n. past Ptc. Pass.*
Having risen,	having risen,	it is to be thought,	great	danger	impending,

मरणव्याधिशोकानां किमद्य निपतिष्यति ॥ ३ ॥

marana-vyâdhi-śokânâm	kim	adya	ni-patishyati? (3)
Dvandva. -ka, *G. pl.*	kim, *N. sg. n.*	*Ind.*	pat, *with* ni, 3 *sg. Fut.* ii. *Par.*
of death-sickness-sorrow	which	to-day	will fall down?

अथ तेन व्याधेन तंडुलकणान्विकीर्य जालं

atha	tena	vyâdhena	tandula-kanân	vi-kîrya	jâlam
Ind.	tad, *I. sg. m.*	-dha, *I. sg.*	*Ttp.* -na, *Ac. pl.*	kri, *with* vi, *Ger.*	-la, *N. sg.*
Then	by that	hunter	rice-grains	having scattered,	a net

विस्तीर्णं। स च प्रच्छन्नो भूत्वा स्थितः।

vi-stîrṇam ;	sas	cha	pra-chhannas	bhûtvâ	sthitas.
stṛi, *with* vi, *N. sg. n. past Ptc. Pass.*	tad, *N. sg. m.*	*Ind.*	chhad, *with* pra, *N. sg. m. past Ptc. Pass.*	bhû, *Ger.*	sthâ, *N. sg. m. past Ptc. Pass.*
was spread;	he	and	hidden	having been	stood.

तस्मिन्नेव काले चित्रग्रीवनामा कपोतराजः सपरिवारो

tasmin	eva	kâle	chitragrîva-nâmâ	kapota-râjas	sa-parivâras
tad, *L. sg. m.*	*Ind.*	-la, *L. sg.*	*Bahuv.* -man, *N. sg. m.*	*Ttp.* -ja, *N. sg.*	*Bahuv.* -ra, *N. sg. m.*
At that	very	time	Chitragrîva-named	a pigeon-king	with-retinue

वियति विसर्पंस्तांस्तंडुलकणानवलोकयामास। ततः

viyati	vi-sarpan	tân	taṇḍula-kaṇân	ava-lokayâm-âsa.	tatas
-t, *L. sg.*	sṛip, *with* vi, *N. sg. m. Ptc. Pres. Par.*	tad, *Ac. pl. m.*	*Ttp.* -ṇa, *Ac. pl.*	lok, *with* ava, 3 *sg. Perf. Par.*	*Ind.*
in the air	flying-about	those	rice-grains	espying-was.	Then

कपोतराजस्तंडुलकणलुब्धान्कपोतान्प्रत्याह। कुतो ऽत्र

kapota-râjas	taṇḍula-kaṇa-lubdhân	kapotân	prati-âha :	kutas	atra
Ttp. -ja. *N. sg.*	*Ttp.* -dha, *Ac. pl. m.* (*rt.* lubh)	-ta, *Ac. pl.*	ah, *with* prati, 3 *sg.*	*Ind.*	*Ind.*
the pigeon-king	the rice-grains desiring	pigeons	addressed:	Whence	here

निर्जने वने तंडुलकणानां संभवः। तन्निरूप्यतां तावत्।

nis-jane	vane	taṇḍula-kaṇânâm	sam-bhavas?	tad	ni-rûpyatâm	tâvat!
Bahuv. -na, *L. sg. n.*	-na, *L. sg.*	*Ttp.* -ṇa, *G. pl.*	-va, *N. sg.*	tad, *N. sg. n.*	rûp, *with* ni, 3 *sg. Imp. Pass.*	*Ind.*
in the lonely	wood	of rice-grains	the production?	That	may be investigated,	first!

भद्रमिदं न पश्यामि। प्रायेणानेन तंडुलकणलोभेना-

bhadram	idam	na	paśyâmi.	prâyeṇa	anena	taṇḍula-kaṇa-lobhena
-ra, *Ac. sg. n.*	idam. *Ac. sg. n.*	*Ind.*	dṛiś, 1 *sg. Pres. Par.*	-ya, *I. sg. Adv.*	idam, *I. sg. m.*	*Ttp.* -bha, *I. sg.*
Fortunate	this	not	I do consider.	Possibly	through this	rice-grain-desire

स्माभिरपि तथा भवितव्यं।

asmâbhis	api	tathâ	bhavitavyam,
asmad, *I. pl.*	*Ind.*	*Ind.*	bhû, *N. sg. n. Ptc. Fut. Pass.*
by us	also	thus	to be fared,

कंकणस्य तु लोभेन मग्नः पंके सुदुस्तरे।

kankaṇasya	tu	lobhena	magnas	panke	su-dustare
-ṇa, *G. sg.*	*Ind.*	-bha, *I. sg.*	majj, *N. sg. m. past Ptc. Pass.*	-ka, *L. sg.*	*Karm.* -ra, *L. sg. n.* or *m.*
of gold	(but)	through desire	plunged	in a mire	very-difficult-to be crossed,

वृद्धव्याघ्रेण संप्राप्तः पथिकः स मृतो यथा ॥ ४ ॥

vṛiddha-vyâghreṇa	sam-pra-âptas	pathikas	sas	mṛitas	yathâ.	(4)
Karm. -ra, *I. sg.*	âp, *with* sam *and* pra, *N. sg. m. past Ptc. Pass.*	-ka, *N. sg.*	tad, *N. sg. m.*	mṛi. *N. sg. m. past Ptc. Pass.*	*Ind.*	
by an old-tiger	seized	wanderer	that	dead	as.	

कपोता ऊचुः। कथमेतत्। सो ऽब्रवीत्।

kapotâs	ûchus :	katham	etad ?	sas	abravît :
-ta, *N. sg.*	vach, 3 *pl. Perf. Par.*	*Ind.*	etad, *N. sg. n.*	tad, *N. sg. m.*	brû, 3 *sg. Impf. Par.*
The pigeons	said:	how	that?	He	said:

अहमेकदा दक्षिणारण्ये चरन्नपश्यं । एको वृद्धव्याघ्रः स्नातः

aham	ekadâ	dakshiṇa-aranye	charan	apaśyam,	ekas	vṛiddha-vyâghras	snâtas
asmad, *N. sg.*	*Ind.*	*Karm.* -ya, *L. sg.*	char, *N. sg m. Pres. Ptc. Par.*	dṛiś, 1 *sg. Impf. Par.*	eka, *N. sg. m.*	*Karm.* -ra, *N. sg.*	snâ, *N. sg. m. past Ptc. Pass.*
I	once	in the southern-wood	roaming	saw,	An	old-tiger	bathed

कुशहस्तः सरस्तीरे ब्रूते । भो भोः पान्थ इदं

kuśa-hastas	saras-tîre	brûte:	bho	bhos	pântha,	idam
Bahuv. -ta, *N. sg. m.*	*Ttp.* -ra, *L. sg.*	brû, 3 *sg. Pres. Âtm.*	*Ind.*	*Ind.*	-tha, *V. sg.*	idam, *N. sg. n.*
with kuśa grass-in his hand	on a lake-bank	says:	Ho,	ho,	wanderer,	this

सुवर्णकङ्कणं गृह्यतां । ततो लोभाकृष्टेन केनचित्पान्थेना-

suvarṇa-kaṅkaṇam	gṛihyatâm!	tatas	lobha-âkṛishṭena	kena-chid	pânthena
Ttp. -ṇa, *N. sg.*	grah, 3 *sg. Imp. Pass.*	*Ind.*	*Ttp.* -ṭa *I. sg. m.* (*rt.* kṛish *with* â)	kim, *Ind. I. sg. m.*	-tha, *I. sg.*
gold-bracelet	may be taken!	Then	by a desire-attracted	some	wanderer

लोचितं । भाग्येनैतत्संभवति । किंत्वस्मिन्नात्मसंदेहे

â-lochitam:	bhâgyena	etad	sam-bhavati;	kim-tu	asmin	âtman-sandehe
loch *with* â, *N. sg. n. past Ptc. Pass.*	-ya, *I. sg.*	etad, *N. sg. n.*	bhû *with* sam, 3 *sg. Pres. Par.*	*Ind. Ind.*	idam, *L. sg. m.*	*Ttp.* -ha, *L. sg.*
it was considered:	luckily	this	happens;	but	in this	life-risk

प्रवृत्तिर्न विधेया ।

pra-vṛittis	na	vi-dheyâ;
-ti, *N. sg.*	*Ind.*	dhâ *with* vi, *N. sg. f. Ptc. Fut. Pass.*
engagement	not	to be made;

यतः । अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा ।

yatas,	an-ishṭât	ishṭa-lâbhe	api	na	gatis	jâyate	śubhâ,
Ind.	*Karm.* -ṭa, *Ab. sg.* (*rt.* ish).	*Ttp.* -bha, *L. sg.*	*Ind.*	*Ind.*	-ti, *N. sg.*	jan, 3 *sg. Pres. Âtm.*	-bha, *N. sg. f.*
For,	From an unpleasant one	on pleasure-reception	even	not	a result	is produced	prosperous,

यत्रास्ते विषसंसर्गोऽमृतं तदपि मृत्यवे ॥ ५ ॥

yatra	âste	visha-saṁsargas	a-mṛitam	tad	api	mṛityave.	(5)
Ind.	âs, 3 *sg. Pres. Âtm.*	*Ttp.* -ga, *N. sg.*	*Bahuv.* -ta, *N. sg.*	tad, *N. sg. n.*	*Ind.*	-yu, *D. sg.*	
where	there lies	poison-mixture,	Ambrosia	that	even	for death.	

किंतु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव ।

kim-tu	sarvatra	artha-arjane	pra-vṛittis	sam-dehas	eva.
Ind. Ind.	*Ind.*	*Ttp.* -na, *L. sg.*	-ti. *N. sg.*	-ha, *N. sg.*	*Ind.*
However	everywhere	in wealth acquisition	engaging	risk	certainly.

तथा चोक्तं । न संशयमनारुह्य नरो भद्राणि पश्यति ।

tathâ	cha	uktam,	na	sam-śayam	an-âruhya	naras	bhadrâṇi	paśyati
Ind.	*Ind.*	vach, *N. sg. n. past Ptc. Pass.*	*Ind.*	-ya, *Ac. sg.*	an *before* ruh *with* â, *Ger.*	-ra, *N. sg.*	-ra, *Ac. pl. n.*	dṛiś, 3 *sg. Pres. Par.*
Thus	and	said,	Not	risk	not-having encountered	a man	prosperity	beholds,

संशयं पुनरारुह्य यदि जीवति पश्यति ॥ ६ ॥

sam-śayam	punar	â-ruhya	yadi	jîvati	paśyati.	(6)
-ya, *Ac. sg.*	*Ind.*	ruh *with* â, *Ger.*	*Ind.*	jîv, 3 *sg. Pres. Par.*	dṛiś, 3 *sg. Pres. Par.*	
risk	on the contrary	having encountered,	if	he lives,	he sees (it).	

तन्निरूपयामि तावत्। प्रकाशं ब्रूते। कुत्र तव कंकणं।

tad	ni-rûpayâmi	tâvat.	pra-kâśam	brûte:	kutra	tava	kankaṇam?
tad, *Ac. sg. n.*	rûp *with* ni, 1 *sg. Pres. Par.*	*Ind.*	*Ind.*	brû, 3 *sg. Pres. Atm.*	*Ind.*	yushmad, *G. sg.*	-ṇa, *N. sg.*
That	I investigate	then.	Aloud	he says:	Where	of thee	the bracelet?

व्याघ्रो हस्तं प्रसार्य दर्शयति। पांथो ऽवदत्। कथं

vyâghras	hastam	pra-sârya	darśayati.	pânthas	avadat:	katham
-ra, *N. sg.*	-ta, *Ac. sg.*	sri *with* pra, *Ger. Caus.*	driś 3 *sg. Pres. Par. Caus.*	-tha, *N. sg.*	vad, 3 *sg. Impf. Par.*	*Ind.*
The tiger	the paw	having stretched-forth	shows.	The wanderer	said:	How

मारात्मके त्वयि विश्वासः। व्याघ्र उवाच। शृणु रे पांथ।

mâra-âtmake	tvayi	vi-śvâsas?	vyâghras	uvâcha:	śriṇu	re	pântha!
Bahuv. -ka, *L. sg. m.* (âtman)	yushmad, *L. sg.*	-sa. *N. sg.*	-ra, *N. sg.*	vach, 3 *sg. Perf. Par.*	śru, 2 *sg. Imp. Par.*	*Ind.*	-tha, *V. sg.*
in the murder-minded	in thee	confidence?	The tiger	said:	Listen	O	wanderer!

प्रागेव यौवनदशायामतिदुर्वृत्त आसं। अनेकगोमानुषाणां वधान्मे

prâk	eva	yauvana-daśâyâm	ati-durvrittas	âsam.	aneka-go-mânushâṇâm	badhât	me
prâch, *Ac. sg. n. Adv.*	*Ind.*	*Ttp.* -śâ, *L. sg.*	*Karm.* -tta, *N. sg. m.*	as, 1 *sg. Impf. Par.*	*Karm.* -sha, *G. pl.*	-dha, *Ab. sg.*	asmad, *G. sg*
Formerly	indeed	in the youth-period	exceedingly-wicked	I was.	Of many-cows-(and)-men	because of the murder,	of me

पुत्रा मृता दाराश्च वंशहीनश्चाहं। ततः केनचिद्धार्मिकेणा-

putrâs	mritâs	dârâs	cha	vaṁśa-hînas	cha	aham.	tatas	kena-chid	dhârmikeṇa
-ra, *N. pl.*	mri, *N. pl. m. past Ptc. Pass.*	-ra, *N. pl.*	*Ind.*	*Ttp.* -na, *N. sg. m.* (hâ)	*Ind.*	asmad, *N. sg.*	*Ind.*	kim, *I. sg. m. Ind.*	-ka, *I. sg. m.*
the sons	dead,	wife	and,	family-deprived	and	I.	Then	by some	virtuous

हमादिष्टः। दानधर्मादिकं चरतु भवान्। तदुपदेशादिदानीमहं

aham	â-dishṭas:	dâna-dharma-âdikam	charatu	bhavân.	tad-upadeśât	idânîm	aham
asmad, *N. sg.*	diś *with* â, *N. sg. m. past Ptc. Pass.*	*Bahuv.* -ka, *Ac. sg. n.* (âdi)	char, 3 *sg. Imp. Par.*	-vat, *N. sg. m.*	*Ttp.* -śa, *Ab. sg.*	*Ind.*	asmad, *N. sg.*
I	was advised:	Liberality-virtue, etc.	should practise	you.	Of him-because of the advice	now	I

स्नानशीलो दाता वृद्धो गलितनखदंतो न कथं विश्वासभूमिः।

snâna-śîlas	dâtâ	vriddhas	galita-nakha-dantas	na	katham	viśvâsa-bhûmis?
Bahuv. -la, *N. sg. m.*	-tri, *N. sg. m.*	-dha, *N. sg. m.*	*Bahuv.* -ta, *N. sg. m.*	*Ind.*	*Ind.*	*Ttp.* -mi, *N. sg.*
ablution-observing,	charitable,	old,	having lost-claws-(and)-teeth	not	how	a confidence-object?

यतः। इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा।

yatas,	ijyâ-adhyayana-dânâni	tapas	satyam	dhritis	kshamâ
Ind.	*Dvandva.* -na, *N. pl.*	-as, *N. sg.*	-ya, *N. sg.*	-ti, *N. sg.*	-mâ, *N. sg.*
'For,	Sacrificing-study-charity,	penance,	truth,	firmness,	forgiveness,

अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः॥ ७॥

a-lobhas	iti	mârgas	ayam	dharmasya	ashṭan-vidhas	smritas; (7)
Karm. -bha, *N. sg.*	*Ind.*	-ga, *N. sg.*	idam, *N. sg.*	-ma, *G. sg.*	*Bahuv.* -dha, *N. sg. m.*	smri, *N. sg. m. past Ptc. Pass.*
want-of desire,	thus	way	this	of virtue	the eight-fold	is recorded;

तत्र पूर्वश्चतुर्वर्गो दंभार्थमपि सेव्यते ।

tatra	pûrvas	chatur-vargas	dambha-artham	api	sevyate;
Ind.	-va, *N. sg. m.*	*Dvigu.* -ga, *N. sg. m.*	*Ind.* (-tha, *Ac. sg.*)	*Ind.*	sev, 3 *sg. Pres. Pass.*
There	the former	four-collection	for simulation's sake	also	is attended to;

उत्तरस्तु चतुर्वर्गो महात्मन्येव तिष्ठति ॥ ८ ॥

uttaras	tu	chatur-vargas	mahâ-âtmani	eva	tishṭhati (8)
-ra, *N. sg. m.*	*Ind.*	*Dvigu.* -ra, *N. sg.*	*Bahuv.* -man, *L. sg. m.*	*Ind.*	sthâ, 3 *sg. Pres. Par.*
the latter	but	four-collection	in the great-minded	only	stands.

मम चैतावांल्लोभविरहो येन स्वहस्तस्थमपि सुवर्णकंकणं

mama	cha	etâvân	lobha-virahas	yena	sva-hasta-stham	api	suvarṇa-kaṅkaṇam
asmad, *G. sg.*	*Ind.*	-vat, *N. sg. m.*	*Ttp.* -ha, *N. sg.*	yad, *I. sg. n. Adv.*	*Ttp.* -stha, *Ac. sg. n.*	*Ind.*	*Ttp.* -ṇa, *Ac. sg.*
Of me	and	such	desire-freedom	that	in the own-hand-standing	even	the gold-bracelet

यस्मै कस्मैचिद्दातुमिच्छामि । तथापि व्याघ्रो मानुषं खादती-

yasmai	kasmai-chid	dâtum	ichchhâmi.	tathâ	api	vyâghras	mânusham	khâdati
yad, *D. sg. m.*	kim, *D. sg. m.* *Ind.*	dâ, *Inf.*	ish, 1 *sg. Pres. Par.*	*Ind.*	*Ind.*	-ra, *N. sg.*	-sha, *Ac. sg.*	khâd, 3 *sg. Pres. Par.*
	to any-body	to give	I wish.	So	even,	'the tiger	the man	devours,'

ति लोकप्रवादो दुर्निवारः ।

iti	loka-pravâdas	dus-nivâras.	
Ind.	*Ttp.* -da, *N. sg.*	-ra, *N. sg. m.*	
Thus	the world-report	difficult-to be overcome.	

यतः । गतानुगतिको लोकः कुट्टनीमुपदेशिनीं ।

yatas,	gata-anugatikas	lokas	kuṭṭanîm	upa-deśinîm
Ind.	*Bahuv.* -ka, *N. sg. m.*	-ka, *N. sg.*	-nî, *Ac. sg.*	-śinî, *Ac. sg. f.*
For,	The predecessor-following	world	a bawd	as instructress

प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजं ॥ ९ ॥

pramâṇayati	nas	dharme	yathâ	go-ghnam	api	dvi-jam. (9)
pramâṇaya, 3 *sg. Pres. Par.*	asmad, *D. pl.*	-ma, *L. sg.*	*Ind.*	*Ttp.* -na, *Ac. sg. m.*	*Ind.*	-ja, *Ac. sg. m.*
holds up as a model	to us	in virtue,	as	a cow-killing	also	a twice-born.

मया च धर्मशास्त्राण्यधीतानि । शृणु ।

mayâ	cha	dharma-śâstrâṇi	adhi-itâni.	śṛiṇu!
asmad, *I. sg.*	*Ind.*	*Ttp.* -ra, *N. pl.*	i *with* adhi, *N. pl. n. past Ptc. Pass.*	śru, 2. *sg. Imp. Par.*
By me	and	of religion-the books	read.	Listen;

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।

maru-sthalyâm	yathâ	vṛishṭis	kshudhâ-ârte	bhojanam	tathâ,
Ttp. -lî, *L. sg.*	*Ind.*	-ṭi, *N. sg.*	*Ttp.* -ta, *L. sg. m.*	-na, *N. sg.*	*Ind.*
In a desert-place	as	rain,	in the hunger-pained	food	thus,

दरिद्रे दीयते दानं सफलं पांडुनंदन ॥ १० ॥

daridre	dîyate	dânam	sa-phalam	pâṇḍu-nandana. (10)
-ra, *L. sg. m.*	dâ, 3 *sg. Pres. Pass.*	-na, *N. sg.*	*Bahuv.* -la, *N. sg. n.*	*Ttp.* -na, *V. sg.*
Unto a poor	is given	a gift	fruitful,	O Pâṇḍu-son.

प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा ।

prâṇâs	yathâ	âtmanas	abhi-ishṭâs	bhûtânâm	api	te	tathâ
-ṇa, *N. pl.*	*Ind.*	-man, *G. sg.*	ish *with* abhi, *N. pl. m. past Ptc. Pass.*	-ta, *G. pl. n.*	*Ind.*	tad, *N. pl. m.*	*Ind.*
Life	as	of oneself	dear,	of living beings	also	it	thus,

आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधवः ॥ ११ ॥

âtman-aupamyena	bhûteshu	dayâm	kurvanti	sâdhavas.	(11)
Ttp. -ya, *I. sg.*	-ta, *L. pl. n.*	-yâ, *Acc. sg.*	kri, 3 *pl. Pres. Par.*	-dhu, *N. pl. m.*	
Through self-comparison	unto living beings	sympathy	bestow	the good.	

अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।

aparam	cha,	prati-â-khyâne	cha	dâne,	cha	sukha-duḥkhe	priya-apriye
-ra, *N. sg. n.*	*Ind.*	-na, *L. sg.*	*Ind.*	-na, *L. sg.*	*Ind.*	*Dvandva.* -kha, *L. sg.*	*Dvandva.* -ya, *L. sg.*
Another	and,	In refusing	and,	in granting	and,	in pleasure-(and) pain,	in pleasing-(and) displeasing,

आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥ १२ ॥

âtman-aupamyena	purushas	pra-mâṇam	adhi-gachchhati.	(12)
Ttp. -ya, *I. sg.*	-sha, *N. sg.*	-ṇa, *Ac. sg.*	gam *with* adhi, 3 *sg. Pres. Par.*	
through self-comparison	a man	a scale	obtains.	

अन्यच्च । मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।

anyad	cha,	mâtṛi-vat	para-dâreshu	para-dravyeshu	loshṭa-vat
-ya, *N. sg. n.*	*Ind.*	*Ind.*	*Ttp.* -ra, *L. pl.*	*Ttp.* -ya, *L. pl.*	*Ind.*
Again	and,	As-on a mother	on another's-wife,	on another's-possessions	as-on a lump of earth,

आत्मवत्सर्वभूतेषु यः पश्यति स पंडितः ॥ १३ ॥

âtman-vat	sarva-bhûteshu	yas	paśyati	sas	paṇḍitas.	(13)
Ind.	*Karm.* -ta, *L. pl. n.*	yad, *N. sg. m.*	driś 3 *sg. Pres. Par.*	tad, *N. sg. m.*	-ta, *N. sg. m.*	
as-on himself	on all-beings	who	looks,	he	wise.	

त्वं चातीव दुर्गतस्तेन तत्तुभ्यं

tvam	cha	ati-iva	dus-gatas,	tena	tad	tubhyam
yushmad, *N. sg.*	*Ind.*	*Ind. Ind.*	*Karm.* -ta, *N. sg. m.*	tad, *I. sg. n. Adv.*	tad, *Ac. sg. n.*	yushmad, *D. s*
Thou	and	exceedingly	bad-circumstanced,	therefore	this	to thee

दातुं सयत्नोऽहं । तथा चोक्तं ।

dâtum	sa-yatnas	aham.	tathâ	cha	uktam.
dâ, *Inf.*	*Bahuv.* -na, *N. sg. m.*	asmad, *N. sg.*	*Ind.*	*Ind.*	vach, *N. sg. n. past Ptc. Pass.*
to give	endeavouring	I.	Thus	and	said,

दरिद्रान्भर कौंतेय मा प्रयच्छेश्वरे धनं ।

daridrân	bhara	kaunteya	mâ	pra-yachchha	îśvare	dhanam,
-ra, *Ac. pl. m.*	bhri, 2 *sg. Imp. Par.*	-ya, *V. sg.*	*Ind.*	yam *with* pra, 2 *sg. Imp. Par.*	-ra, *L. sg.*	-na, *Ac. sg.*
The poor	support,	O son of Kuntî,	not	bestow	on a lord	wealth,

व्याधितस्यौषधं पथ्यं नीरुजस्य किमौषधैः ॥ १४ ॥

vyâdhitasya	aushadham	pathyam,	nis-rujasya	kim	aushadhais?	(14)
-ta, *G. sg. m.*	-dha, *N. sg.*	-ya, *N. sg. n.*	*Bahuv.* -ja, *G. sg. m.*	kim *Ac. sg. n.*	-dha, *I. pl.*	
Of the diseased	medicine	wholesome,	of the un-diseased	what	with drugs?	

अन्यच्च । दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

anyad	cha,	dâtavyam	iti	yad	dânam	dîyate	an-upakâriṇe
-ya, *N. sg. n.*	*Ind.*	dâ, *N. sg. n. Ptc. Fut. Pass.*	*Ind.*	yad, *N. sg. n.*	-na, *N. sg.*	dâ, 3 *sg. Pres. Pass.*	*Karm.* -rin, *D. sg. m.*
Again	and,	'It ought to be given,'	thus	what	gift	is given	to one not-conferring benefits,

देशे काले च पात्रे च तद्दानं सात्त्विकं विदुः ॥ १५ ॥

deśe	kâle	cha	pâtre	cha	tad	dânam	sâttvikam	vidus. (15)
-śa, *L. sg.*	-la, *L. sg.*	*Ind.*	-ra, *L. sg.*	*Ind.*	-tad, *Ac. sg. n.*	-na, *Ac. sg.*	-ka, *Ac. sg. n.*	vid, 3 *pl. Perf. Par.*
In place,	in time	and,	unto a worthy person	and,	that	gift	a true one	they record.

तदत्र सरसि स्नात्वा सुवर्णकंकणं गृहाण । ततो यावद-

tad	atra	sarasi	snâtvâ	suvârṇa-kankaṇam	gṛihâṇa.	tatas	yâvat
Ind.	*Ind.*	-ras, *L. sg.*	snâ, *Ger.*	*Ttp.* -ṇa, *Ac. sg.*	grah, 2 *sg. Imp. Âtm.*	*Ind.*	*Ind.*
Therefore	here	in the lake	having bathed	the gold-bracelet	accept.	Thereupon	while

सौ तद्वचः प्रतीतो लोभात्सरः स्नातुं प्रविशति तावन्म-

asau	tad-vachas	prati-itas	lobhât	saras	snâtum	pra-viśati,	tâvat
adas, *N. sg. m.*	*Ttp.* -chas, *Ac. sg.*	i *with* prati, *N. sg. m. past Ptc. Pass.*	-bha, *Ab. sg.*	-ras, *Ac. sg.*	snâ, *Inf.*	viś, *with* pra, 3 *sg. Pres. Par.*	*Ind.*
he	his word	trusting	through desire	the lake	to bathe	enters,	then

हापंके निमग्नः पलायितुमक्षमः । पंके पतितं

mahâ-panke	ni-magnas	palâyitum	a-kshamas.	panke	patitam
Karm. -ka, *L. sg.*	majj *with* ni, *N. sg. m. past. Ptc. Pass.*	ay *with* parâ, *Inf.*	*Karm.* -ma, *N. sg. m.*	-ka, *L. sg.*	pat, *Ac. sg. m. past Ptc. Pass.*
into the great-mire	plunged	to escape	unable.	Into the mire	the fallen

दृष्ट्वा व्याघ्रोऽवदत् । अहह महापंके पतितोऽसि ।

dṛishṭvâ	vyâghras	avadat:	ahaha	mahâ-panke	patitas	asi;
dṛiś, *Ger.*	-ra, *N. sg.*	vad, 3 *sg. Impf. Par.*	*Ind.*	*Karm.* -ka, *L. sg.*	pat, *N. sg. m. past Ptc. Pass.*	as, 2 *sg. Pres. Par.*
having seen	the tiger	said:	'Ah, ah,	into the great-mire	fallen	thou art;

अतस्त्वामहमुत्थापयामि । इत्युक्त्वा शनैः शनै-

atas	tvâm	aham	ud-sthâpayâmi,	iti	uktvâ	śanais śanais
Ind.	yushmad, *Ac. sg.*	asmad, *N. sg.*	sthâ *with* ud, 1 *sg. Pres Par. Caus.*	*Ind.*	vach,	*Ind.* *Ind.*
thence	thee	I	lift out,'	thus	having said,	slowly slowly

रुपगम्य तेन व्याघ्रेण धृतः स पांथोऽचिंतयत् ।

upa-gamya	tena	vyâghreṇa	dhṛitas	sas	pânthas	achintayat:
gam *with* upa, *Ger.*	tad, *I. sg. m.*	-ra, *I. sg.*	dhṛi, *N. sg. m. past Pass. Ptc.*	tad, *N. sg. m.*	-tha, *N. sg.*	chint, 3 *sg. Impf. Par.*
having approached,	by that	tiger	seized	that	wanderer	thought:

न धर्मशास्त्रं पठतीति कारणं

na,	dharma-śâstram	paṭhati	iti	kâraṇam,
Ind.	*Ttp.* -ra, *Ac. sg.*	paṭh, 3 *sg. Pres. Par.*	*Ind.*	-ṇa, *N. sg.*
Not	'the law-book	he reads,'	thus is	a reason,

न चापि वेदाध्ययनं दुरात्मनः ।

na	cha	api	veda-adhyayanam	dus-âtmanas
Ind.	*Ind.*	*Ind.*	*Ttp.* -na, *N. sg.*	*Bahuv.* -man, *G. sg. m.*
not	and	also	the Veda-study	of the wicked-minded,

स्वभाव एवाच तथातिरिच्यते

sva-bhâvas	eva	atra	tathâ	ati-richyate
Karm. -va, *N. sg.*	*Ind.*	*Ind.*	*Ind.*	rich *with* ati, 3 *sg. Pres. Pass.*
the inborn-disposition	only	here	thus	prevails,

यथा प्रकृत्या मधुरं गवां पयः ॥ १६ ॥

yathâ	pra-krityâ	madhuram	gavâm	payas. (16)
Ind.	-ti, *I. sg.*	-ra, *N. sg. n.*	go, *G. pl.*	-yas, *N. sg.*
as	by nature	sweet	of cows	the milk.

किंच। अवशेंद्रियचित्तानां हस्तिस्नानमिव क्रिया।

Kim-cha,	avaśa-indriya-chittânâm	hastin-snânam	iva	kriyâ,
Ind. Ind.	*Bahuv.* -tta, *G. pl. m.*	*Ttp.* -na. *N. sg.*	*Ind.*	-yâ, *N. sg.*
Moreover,	Of those with unsubdued senses-(and)-mind	elephant-bathing	like	the action,

दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥ १७ ॥

durbhagâ-âbharaṇa-prâyas	jñânam	bhâras	kriyâm	vinâ. (17)
Bahuv. -ya, *N. sg. m.*	-na, *N. sg.*	-ra, *N. sg.*	-yâ, *Ac. sg.*	*Ind.*
Unhappy women's-ornaments-resembling	knowledge	a burthen	action	without.

तन्मया भद्रं न कृतं यदत्र मारात्मके विश्वासः कृतः।

tad	mayâ	bhadram	na	kritam	yad	atra	mâra-âtmake	vi-śvâsas	kritas.
tad, *N. sg. n.*	asmad, *I. sg.*	-ra, *N. sg. n.*	*Ind.*	kri, *N. sg. n. p. Pt. Pass.*	*Ind.*	*Ind.*	*Bahuv.* -ka, *L. sg. m.* (âtman).	-sa, *N. sg.*	kri, *N. sg. m. past Ptc. Pass.*
This	by me	prosperous	not	done,	that	here	in the murderous-minded	confidence	placed.

तथा ह्युक्तं। नदीनां शस्त्रपाणीनां नखिनां शृंगिणां तथा।

tathâ	hi	uktam,	nadînâm	śastra-pâṇînâm	nakhinâm	śriṅgiṇâm	tathâ,
Ind.	*Ind.*	vach, *N. sg. n. past Ptc. Pass.*	-dî, *G. pl.*	*Bahuv.* -ṇi, *G. pl. m.*	-in, *G. pl. m.*	-in, *G. pl. m.*	*Ind.*
Thus	for	said,	Of rivers,	of the weapon-in hand having,	of the claw possessing,	of the horn possessing	thus,

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥ १८ ॥

vi-śvâsas	na	eva	kartavyas	strîshu	râjan-kuleshu	cha. (18)
-sa, *N. sg.*	*Ind.*	*Ind.*	kri, *N. sg. m. Ptc. Fut. Pass.*	-rî, *L. pl.*	*Ttp.* -la, *L. pl.*	*Ind.*
confidence	not	by any means	to be made,	in women,	in kings' families	and.

अपरं च। सर्वस्य हि परीक्ष्यंते स्वभावा नेतरे गुणाः।

aparam	cha,	sarvasya	hi	pari-îkshyante	sva-bhâvâs	na	itare	guṇâs;
-ra, *N. sg. n.*	*Ind.*	-va, *G. sg. m.*	*Ind.*	îksh *with* pari, 3. *pl. Pres. Pass.*	*Karm.* -va, *N. pl.*	*Ind.*	-ra, *N. pl. m.*	-ṇa, *N. pl.*
Another	and,	Of every one	indeed	are investigated	the natural-dispositions,	not	the other	qualities;

अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते ॥ १९ ॥

ati-itya	hi	guṇân	sarvân	sva-bhâvas	mûrdhni	vartate. (19)
i *with* ati, *Ger.*	*Ind.*	-ṇa, *Ac. pl.*	-va, *Ac. pl. m.*	*Karm.* -va, *N. sg.*	-dhan, *L. sg.*	vṛit, 3. *sg. Pres. Âtm.*
excelling	for	qualities	all	the natural-disposition	at the head	stands.

अन्यच्च। स हि गगणविहारी कल्मषध्वंसकारी

anyad	cha,	sas	hi	gagaṇa-vihârî	kalmasha-dhvaṁsa-kârî
-ya, *N. sg. n.*	*Ind.*	tad, *N. sg. m.*	*Ind.*	*Ttp.* -rin, *N. sg. m.*	*Ttp.* -rin, *N. sg. m.*
Again	and,	This	indeed	in the sky-roaming	sin-destruction-causing

दशशतकरधारी ज्योतिषां मध्यचारी ।

dasan-sata-kara-dhârî jyotishâm madhya-chârî
Ttp. -rin, *N. sg. m.* -tis, *G. pl.* *Ttp.* -rin, *N. sg. m.*
ten-hundred-rays-bearing of the lights in the midst-wandering

विधुरपि विधियोगाद्ग्रस्यते राहुणासौ

vidhus api vidhi-yogât grasyate râhuṇâ asau;
-dhu, *N. sg.* *Ind.* *Ttp.* -ga, *Ab. sg.* gras, 3 *sg. Pres. Pass.* -hu, *I. sg.* adas, *N. sg. m.*
the moon even through fate-conjuncture is devoured by Râhu he;

लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥ २० ॥

likhitam api lalâṭe pra-ujjhitum kas sam-arthas? (20)
likh, *Ac. sg. n. past Ptc. Pass.* *Ind.* -ṭa, *L. sg.* ujjh *with* pra, *Inf.* kim, *N. sg. m.* -tha, *N. sg. m.*
what is written even on the forehead to-escape who able?

इति चिंतयन्नेवासौ व्याघ्रेण व्यापादितः खादितश्च । अतो

iti chintayan eva asau vyâghreṇa vi-â-pâditas khâditas cha. atas
Ind. chint, *N. sg. m. Ptc. Pres. Par.* *Ind.* adas, *N. sg. m.* -ra, *I. sg.* pad *with* vi *and* â, *N. sg. m. past Ptc. Pass. Caus.* khâd, *N. sg. m. past Ptc. Pass.* *Ind.* *Ind.*
Thus reflecting even he by the tiger killed, eaten and. Therefore

ऽहं ब्रवीमि कंकणस्य तु लोभेनेत्यादि । अतः सर्वथाविचारितं

aham bravîmi: kaṅkaṇasya tu lobhena iti-âdi. atas sarvathâ a-vichâritam
asmad, *N. sg.* brû, 1 *sg. Pres. Par.* -ṇa, *G. sg.* *Ind.* -bha, *I. sg.* *Ind.* *Ind.* *Ind.* *Karm.* -ta, *N. sg. n.* (*rt.* char *with* vi)
I say: 'of gold but through desire, etc.' Therefore anyhow an inconsiderate

कर्म न कर्तव्यं । यतः ।

karma na kartavyam. yatas,
-man, *N. sg.* *Ind.* kri, *N. sg. n. Ptc. Fut. Pass.* *Ind.*
act not to be done. For,

सुजीर्णमन्नं सुविचक्षणः सुतः सुशासिता स्त्री नृपतिः सुसेवितः ।

su-jîrṇam annam su-vichakshaṇas sutas su-śâsitâ strî nṛi-patis su-sevitas
Karm. -ṇa, *N. sg. n.* -na, *N. sg.* *Karm.* -ṇa, *N. sg. m.* -ta, *N. sg.* *Karm.* -ta, *N. sg. f.* -rî, *N. sg.* *Ttp.* -ti, *N. sg.* *Karm.* -ta, *N. sg. m.*
Well-digested food, a well-discerning son, a well-governed wife, a prince well-served,

सुचिंत्य चोक्तं सुविचार्य यत्कृतं सुदीर्घकालेऽपि न

su-chintya cha uktam su-vichârya yad kṛitam su-dîrgha-kâle api na
chint, *with* su, *Ger.* *Ind.* vach, *N. sg. n. past Ptc. Pass.* char *with* vi, *Ger. Caus.* yad, *N. sg. n.* kri, *N. sg. n. past Ptc. Pass.* *Karm.* -la, *L. sg.* *Ind.* *Ind.*
Well-having reflected and spoken, well-having considered what done, in very-long-time even not

याति विक्रियां ॥ २१ ॥

yâti vi-kriyâm. (21)
yâ, 3. *sg. Pres. Par.* -yâ, *Ac. sg.*
goes to change.

एतद्वचनं श्रुत्वा कश्चित्कपोतः सदर्पमाह । आः किमेवमुच्यते ।

etad vachanam śrutvâ kas - chid kapotas sa-darpam âha: âḥ kim evam uchyate?
etad, *Ac. sg. n.* -na, *Ac. sg.* śru, *Ger.* kim, *N. sg. m.* *Ind.* -ta, *N. sg.* *Avyay.* ah, 3 *sg. Perf. Par.* *Ind.* *N. sg. n.* *Ind.* vach, 3 *sg. Pres. Pass.*
This speech having heard some pigeon haughtily said: Ha, what thus is said?

वृद्धानां वचनं ग्राह्यमापत्काले ह्युपस्थिते ।

vṛiddhânâm	vachanam	grâhyam	âpad-kâle	hi	upa-sthite,
-dha, *G. pl. m.*	-na, *N. sg.*	grah, *N. sg. n. Ptc. Fut. Pass.*	*Ttp.* -la, *L. sg.*	*Ind.*	sthâ *with* upa, *L. sg. m. past Ptc. Pass.*
Of the old	the word	to be accepted	misfortune-time	for	having approached,

सर्वत्रैव विचारेण भोजने न प्रवर्तते ॥ २२ ॥

sarvatra	eva	vi-chârena	bhojane	na	pra-vartate.	(22)
Ind.	*Ind.*	-ra, *I. sg.*	-na, *L. sg.*	*Ind.*	vṛit *with* pra, 3 *sg. Pres. Âtm.*	
everywhere	indeed	with reflecting	in eating	not	one engages.	

यतः । शंकाभिः सर्वमाक्रांतमन्नं पानं च भूतले ।

yatas,	śankâbhis	sarvam	â-krântam	annam	pânam	cha	bhû-tale,
Ind.	-kâ, *I. pl.*	-va, *N. sg. n.*	kram *with* â, *N. sg. n. past Ptc. Pass.*	-na, *N. sg.*	-na, *N. sg.*	*Ind.*	*Ttp.* -la, *L. sg.*
For,	By apprehensions	everything	assailed,	food,	drink	and,	on the earth-surface,

प्रवृत्तिः कुत्र कर्तव्या जीवितव्यं कथं नु वा ॥ २३ ॥

pra-vṛittis	kutra	kartavyâ	jîvitavyam	katham	nu	vâ ?	(23)
-tti, *N. sg.*	*Ind.*	kri, *N. sg. f. Ptc. Fut. Pass.*	jîv, *N. sg. n. Ptc. Fut. Pass.*	*Ind.*	*Ind.*	*Ind.*	
occupation	where	to be made,	to be lived	how	now	or ?	

ईर्ष्यी घृणी त्वसंतुष्टः क्रोधनो नित्यशंकितः ।

îrshyî	ghṛiṇî	tu	a-santushṭas	krodhanas	nitya-śankitas
-yin, *N. sg. m.*	-ṇin, *N. sg. m.*	*Ind.*	*Karm.* -ta, *N. sg. m.* (*rt.* tush *with* sam)	-na, *N. sg. m.*	*Karm.* -ta, *N. sg. m.*
The envious,	the censorious	but,	the dis-satisfied,	the passionate,	the constantly-suspicious,

परभाग्योपजीवी च षडेते दुःखभागिनः ॥ २४ ॥

para-bhâgya-upajîvî	cha	shaṭ	ete	duḥkha-bhâginas.	(24)
Ttp. -vin, *N. sg. m.*	*Ind.*	shash, *N.*	etad, *N. pl. m.*	*Ttp.* -gin, *N. pl. m.*	
the on another's-property-living	and,	six	these	misery-sharing.	

एतच्छ्रुत्वा सर्वे कपोतास्तत्रोपविष्टाः ।

etad	śrutvâ	sarve	kapotâs	tatra	upa-vishṭâs.
etad, *Ac. sg. n.*	śru, *Ger.*	-va, *N. pl. m.*	-ta, *N. pl.*	*Ind.*	viś, *with* upa, *N. pl. m. past Ptc. Pass.*
This	having heard	all	the pigeons	there	alighted.

यतः । सुमहान्त्यपि शास्त्राणि धारयंतो बहुश्रुताः ।

yatas,	su-mahânti	api	śâstrâṇi	dhârayantas	bahu-śrutâs
Ind.	*Karm.* -hat, *Ac. pl. n.*	*Ind.*	-ra, *Ac. pl.*	dhṛi, *N. pl. m. Ptc. Pres. Par. Caus.*	*Bahuv.* -ta, *N. pl. m.* (*rt.* śru)
For,	Very-great	even	sciences	possessing,	having learned-much,

छेत्तारः संशयानां च क्लिश्यंते लोभमोहिताः ॥ २५ ॥

chhettâras	saṃ-śayânâm	cha	kliśyante	lobha-mohitâs.	(25)
-tṛi, *N. pl. m.*	-ya, *G. pl.*	*Ind.*	kliś, 3 *pl. Pres. Âtm.*	*Ttp.* -ta, *N. pl. m.* (*rt.* muh)	
dispellers	of doubts	and,	are pained	by desire-infatuated.	

अन्यच्च । लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते ।

anyad	cha,	lobhât	krodhas	pra-bhavati	lobhât	kâmas	pra-jâyate,
-ya, *N. sg. n.*	*Ind.*	-bha, *Ab. sg.*	-dha, *N. sg.*	bhû *with* pra, 3 *sg. Pres. Par.*	-bha, *Ab. sg.*	-ma, *N. sg.*	jan *with* pra, 3 *sg. Pres. Âtm.*
Again	and,	From desire	passion	springs,	from desire	lust	is born,

लोभान्मोहश्च नाशश्च लोभः पापस्य कारणं ॥ २६ ॥

lobhât mohas cha, nâśas cha; lobhas pâpasya kâraṇam. (26)
-bha, *Ab. sg.* -ha, *N. sg.* *Ind.* -śa, *N. sg.* *Ind.* -bha, *N. sg.* -pa, *G. sg. n.* -ṇa, *N. sg.*
rom desire infatuation and, destruction and; desire of evil the cause.

अन्यच्च । असंभवं हेममृगस्य जन्म तथापि रामो लुलुभे मृगाय ।

nyad cha, a-sambhavam hema-mṛigasya janma, tathâ api râmas lulubhe mṛigâya;
ya, *N. sg. n.* *Ind.* *Bahuv.* -va, *N. sg. n.* *Tp.* -ga, *G. sg.* -man, *N. sg.* *Ind.* *Ind.* -ma, *N. sg.* lubh, 3 *sg. Perf. Âtm.* -ga, *D. sg.*
gain and, Impossible the gold-deer's birth, yet thus even Râma had a desire for the deer;

प्रायः समापन्नविपत्तिकाले धियो ऽपि पुंसां मलिना भवंति ॥ २७ ॥

râyas samâpanna-vipatti-kâle dhiyas api puṁsâm malinâs bhavanti. (27)
Ind. *Tp.* -la, *L. sg.* (*rt.* pad *with* sam-â) dhî, *N. pl.* *Ind.* puṁs, *G. pl.* -na, *N. pl. f.* bhû, 3 *pl. Pres. Par.*
often at the approached-misfortune's-time the minds even of men obscured become.

अनंतरं सर्वे जालेन बद्धा बभूवुः । ततो यस्य वचनात्

an-antaram sarve jâlena baddhâs babhûvus. tatas yasya vachanât
Ind. -va, *N. pl. m.* -la, *I. sg.* bandh, *N. pl. m. past Ptc. Pass.* bhû, 3 *pl. Perf. Par.* *Ind.* yad, *G. sg. m.* -na, *Ab. sg.*
Immediately all by the net caught were. Then whose through speech

तत्रावलंबितास्तं सर्वे तिरस्कुर्वंति ।

tatra ava-lambitâs tam sarve tiras-kurvanti.
Ind. lamb *with* ava, *N. pl. m. past. Ptc. Pass.* tad, *Ac. sg. m.* -va, *N. pl. m.* kṛi *with* tiras, 3 *pl. Pres. Par.*
there descended, him all reproach.

यतः । न गणस्याग्रतो गच्छेत्सिद्धे कार्ये समं फलं ।

yatas, na gaṇasya agratas gachchhet, siddhe kârye samam phalam,
Ind. *Ind.* -ṇa, *G. sg.* *Ind.* gam, 3 *sg. Pot. Par.* sidh, *L. sg. past Ptc. Pass.* -ya, *L. sg.* -ma, *N. sg. n.* -la, *N. sg.*
For, not of a mass in front one should go; succeeding the action, equal the fruit,

यदि कार्यविपत्तिः स्यान्मुखरस्तत्र हन्यते ॥ २८ ॥

yadi kârya-vipattis syât mukharas tatra hanyate. (28)
Ind. *Tp.* -tti, *N. sg.* as, 3 *sg. Pot. Par.* -ra, *N. sg. m.* *Ind.* han, 3 *sg. Pres. Pass.*
if action-failure should be, the leader there is slain.

तस्य तिरस्कारं श्रुत्वा चित्रग्रीव उवाच । नायमस्य दोषः ।

tasya tiras-kâram śrutvâ chitra-grîvas uvâcha: na ayam asya doshas;
tad, *G. sg. m.* -ra, *Ac. sg.* śru, *Ger.* *Bahuv.* -va, *N. sg.* vach, 3 *sg. Perf. Par.* *Ind.* idam, *N. sg. m.* idam, *G. sg. m.* -sha, *N. sg.*
Of him the reproach having heard Chitragrîva said: Not this of him the fault;

यतः । आपदामापतंतीनां हितो ऽप्यायाति हेतुतां ।

yatas, â-padâm â-patantînâm hitas api â-yâti hetutâm;
Ind. -pad, *G. pl.* pat *with* â, *G. pl. f. Ptc. Pres. Par.* -ta, *N. sg. m.* *Ind.* yâ *with* â, 3 *sg. Pres. Par.* -tâ, *Ac. sg.*
For, Of misfortunes arriving a friend even goes-to the state of being the cause;

मातृजंघा हि वत्सस्य स्तंभीभवति बंधने ॥ २९ ॥

mâtṛi-jaṅghâ hi vatsasya stambhî-bhavati bandhane. (29)
Tp. -ghâ, *N. sg.* *Ind.* -sa, *G. sg.* stambhî-bhû, 3 *sg. Pres. Par.* -na, *L. sg.*
he mother's-leg for of a calf post-becomes in the fastening

अन्यच्च । स बंधुर्यो विपन्नानामापदुद्धरणक्षमः ।

anyad	cha,	sas	bandhus	yas	vi-pannânâm	âpad-uddharaṇa-kshamas,
-ya, *N. sg. n.*	*Ind.*	tad, *N. sg. m.*	-dhu, *N. sg.*	yad, *N. sg. m.*	pad *with* vi, *G. pl. m. past Ptc. Pass.*	*Ttp.* -ma, *N. sg. m.*
Again	and,	He	a friend	who	of the afflicted	out of misfortune-to lift-able,

न तु भीतपरित्राणवस्तूपालंभपंडितः ॥ ३० ॥

na	tu	bhîta-paritrâṇa-vastu-upâlambha-paṇḍitas. (30)
Ind.	*Ind.*	*Ttp.*,-ta, *N. sg. m.*
Not	but	the danger-deliverance-means-reproaching-clever.

विपत्काले विस्मय एव कापुरुषलक्षणं । तदत्र धैर्यम-

vipad-kâle	vi-smayas	eva	kâpurusha-lakshaṇam.	tad	atra	dhairyam
Ttp. -la, *L. sg.*	-ya, *N. sg.*	*Ind.*	*Ttp.* -ṇa, *N. sg.*	*Ind.*	*Ind.*	-ya, *Ac. sg*
At misfortune-time	amazement	just	a weak-man's-mark.	Therefore	here	firmness

वलंब्य प्रतीकारश्चिंत्यतां ।

ava-lambya	prati-kâras	chintyatâm.
lamb *with* ava, *Ger.*	-ra, *N. sg.*	chint, 3 *sg. Imp. Pass.*
embracing	a-remedy	let be thought of.

यतः । विपदि धैर्यमथाभ्युदये क्षमा

yatas,	vi-padi	dhairyam,	atha	abhi-ud-aye	kshamâ,
Ind.	-pad, *L. sg.*	-ya, *N. sg.*	*Ind.*	-ya, *L. sg.*	-mâ, *N. sg.*
For,	In misfortune	firmness,	further	in prosperity	moderation,

सदसि वाक्पटुता युधि विक्रमः ।

sadasi	vâch-paṭutâ,	yudhi	vi-kramas,
-das, *L. sg.*	*Ttp.* -tâ, *N. sg.*	-dh, *L. sg.*	-ma, *N. sg.*
in an assembly	word-cleverness,	in battle	heroism,

यशसि चाभिरुचिर्व्यसनं श्रुतौ

yaśasi	cha	abhi-ruchis,	vyasanam	śrutau,
-śas, *L. sg.*	*Ind.*	-chi, *N. sg.*	-na, *N. sg.*	-ti, *L. sg.*
in glory	and	contentment,	diligence	in sacred study,

प्रकृतिसिद्धमिदं हि महात्मनां ॥ ३१ ॥

prakṛiti-siddham	idam	hi	mahat-âtmanâm. (31)
Ttp. -dha, *N. sg. n.* (*rt.* sidh)	idam, *N. sg. n.*	*Ind.*	*Bahuv.* -man, *G. pl.*
by nature-accomplished	this	indeed	of the great-minded.

संपदि यस्य न हर्षो विपदि विषादो रणे च धीरत्वं ।

sam-padi	yasya	na	harshas,	vi-padi	vi-shâdas,	raṇe	cha	dhîratvam,
-pad, *L. sg.*	yad, *G. sg. m.*	*Ind.*	-sha, *N. sg.*	-pad, *L. sg.*	-da, *N. sg.*	-ṇa, *L. sg.*	*Ind.*	-tva, *N. sg.*
In happiness	whose	not	exultation,	in misfortune	despair,	in battle	and	firmness,

तं भुवनत्रयतिलकं जनयति जननी सुतं विरलं ॥ ३२ ॥

tam	bhuvana-traya-tilakam	janayati	jananî	sutam	viralam. (32)
tad, *Ac. sg. m.*	*Ttp.* -ka, *Ac. sg.*	jan, 3 *sg. Pres. Par. Caus.*	-nî, *N. sg.*	-ta, *Ac. sg. m.*	-la, *Ac. sg. n. Adv.*
him	a world-triad-ornament	bears	a mother	a son	rarely.

अन्यच्च । षड्दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।

anyad	cha,	shat	doshâs	purushena	iha	hâtavyâs	bhûtim	ichchhatâ,
-ya, *N. sg. n.*	*Ind.*	shash, *N.*	-sha, *N. pl.*	-sha, *I. sg.*	*Ind.*	hâ, *N. pl. m. Ptc. Fut. Pass.*	-ti, *Ac. sg.*	ish, *I. sg. m. Ptc. Pres. Par.*
Again	and,	Six	faults	by a man	here	to be avoided,	prosperity	wishing,

निद्रा तंद्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ३३ ॥

nidrâ	tandrâ	bhayam	krodhas	âlasyam	dîrgha-sûtratâ.	(33)
-râ, *N. sg.*	-râ, *N. sg.*	-ya, *N. sg.*	-dha, *N. sg.*	-ya, *N. sg.*	-tâ, *N. sg.*	
Sleep,	sloth,	fear,	anger,	laziness,	procrastination.	

इदानीमप्येवं क्रियतां । सर्वैरेकचित्तीभूय जालमादायोड्डीयतां ।

idânîm	api	evam	kriyatâm;	sarvais	ekachittî-bhûya	jâlam	â-dâya	ud-dîyatâm.
Ind.	*Ind.*	*Ind.*	kri, 3 *sg. Imp. Pass.*	-va, *I. pl.*	ekachittî-bhû, *Ger.*	-la, *Ac. sg.*	dâ *with* â, *Ger.*	dî *with* ud, 3 *sg. Imp. Pass.*
At present	also	thus	may be acted;	by all	of one-mind-being,	the net	having taken,	up-may be flown.

यतः । अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।

yatas,	alpânâm	api	vastûnâm	sam-hatis	kârya-sâdhikâ,
Ind.	-pa, *G. pl. n.*	*Ind.*	-tu, *G. pl.*	-ti, *N. sg.*	*Ttp.* -dhaka, *N. sg. f.*
For,	Of small	even	things	a combination	aim-accomplishing,

तृणैर्गुणत्वमापन्नैर्बध्यंते मत्तदंतिनः ॥ ३४ ॥

trinais	gunatvam	â-pannais	badhyante	matta-dantinas.	(34)
-na, *I. pl. m.* or *n.*	-tva, *Ac. sg.*	pad *with* â, *I. pl. m.* or *n. past Ptc. Pass.*	bandh, 3 *pl. Pres. Pass.*	*Karm.* -tin, *N. pl.* (*rt.* mad).	
with grass blades,	a rope's state	having attained,	are bound	furious-elephants.	

संहतिः श्रेयसी पुंसां स्वकुलैरल्पकैरपि ।

sam-hatis	śreyasî	pumsâm	sva-kulais	alpakais	api,
-ti, *N. sg.*	praśasya, *N. sg. f. Compar.*	pums, *G. pl.*	*Karm.* -la, *I. pl.*	-ka, *I. pl. n.*	*Ind.*
Combination	better	of men	with their-families	small	even,

तुषेणापि परित्यक्ता न प्ररोहंति तंडुलाः ॥ ३५ ॥

tushena	api	pari-tyaktâs	na	pra-rohanti	tandulâs.	(35)
-sha, *I. sg.*	*Ind.*	tyaj *with* pari, *N. pl. m. past Ptc. Pass.*	*Ind.*	ruh *with* pra, 3 *pl. Pres. Par.*	-la, *N. pl.*	
by the husk	merely	deserted	not	grow-up	rice-grains.	

इति विचिंत्य पक्षिणः सर्वे जालमादायोत्पतिताः ।

iti	vi-chintya	pakshinas	sarve	jâlam	â-dâya	ud-patitâs.
Ind.	chint *with* vi, *Ger.*	-shin, *N. pl. m.*	-va, *N. pl. m.*	-la, *Ac. sg.*	dâ *with* â, *Ger.*	pat *with* ud, *N. pl. m. past Ptc. Pass.*
Thus	having considered,	the birds	all	the net	having taken,	flown-up.

अनंतरं स व्याधः सुदूराज्जालापहारकांस्तानवलोक्य

an-antaram	sas	vyâdhas	su-dûrât	jâla-apahârakân	tân	ava-lokya
Ind.	tad, *N. sg. m.*	-dha, *N. sg.*	*Ind.*	*Ttp.* -ka, *Ac. pl. m.*	tad, *Ac. pl. m.*	lok *with* ava, *Ger.*
Thereupon	that	hunter	from very-far	net-carrying off	them	having seen,

पश्चाद्धावन्नचिंतयत् ।

paśchât	dhâvan	achintayat:
Ind.	dhâv, *N. sg. m. Ptc. Pres. Par.*	chint, 3 *sg. Impf. Par.*
after	running,	thought:

संहतास्तु हरंत्येते मम जालं विहंगमाः ।

sam-hatâs tu haranti ete mama jâlam viham-gamâs,
han *with* sam, *N. pl. m. past Ptc. Pass.* *Ind.* hṛi, 3 *pl. Pres. Par.* etad, *N. pl. m.* asmad, *G. sg.* -la, *Ac. sg.* -ma, *N. pl.*
Combined indeed take away these of me the net the birds,

यदा तु निपतिष्यंति वशमेष्यंति मे तदा ॥ ३६ ॥

yadâ tu ni-patishyanti vaśam eshyanti me tadâ. (36)
Ind. *Ind.* pat *with* ni, 3 *pl. Fut.* ii. *Par.* -śa, *Ac. sg.* i, 3 *pl. Fut.* ii. *Par.* asmad, *G. sg.* *Ind.*
if but down-they shall fall, into the power they will go of me then.

ततस्तेषु चक्षुर्विषयातिक्रांतेषु पक्षिषु स व्याधो

tatas teshu chakshus-vishaya-atikrânteshu pakshishu, sas vyâdhas
Ind. tad, *L. pl. m.* *Ttp.* -ta, *L. pl. m.* (*rt.* kram *with* ati) -shin, *L. pl. m.* tad, *N. sg. m.* -dha, *N. sg.*
Then those the sight-confines-having passed birds, that hunter

निवृत्तः । अथ लुब्धकं निवृत्तं दृष्ट्वा कपोता

ni-vṛittas. atha lubdhakam ni-vṛittam drishṭvâ kapotâs
vṛit *with* ni, *N. sg. m. past Ptc. Pass.* *Ind.* -ka, *Ac. sg.* vṛit *with* ni, *Ac. sg. m. past Ptc. Pass.* dṛiś, *Ger.* -ta, *N. pl.*
returned. Now the hunter returned having seen the pigeons

ऊचुः । किमिदानीं कर्तुमुचितं । चित्रग्रीव उवाच ।

ûchus: kim idânîm kartum uchitam? chitra-grîvas uvâcha:
vach, 3 *pl. Perf. Par.* kim, *Ac. sg. n.* *Ind.* kṛi, *Inf.* -ta, *N. sg. n.* *Bahuv.* -va, *N. sg.* vach, 3 *sg. Perf. Par.*
said: What now to do proper? Chitragrîva said:

माता मित्रं पिता चेति स्वभावात्त्रितयं हितं ।

mâtâ mitram, pitâ cha iti sva-bhâvât tritayam hitam;
-tṛi, *N. sg.* -ra, *N. sg.* -tṛi, *N. sg.* *Ind.* *Ind.* *Karm.* -va, *Ab. sg.* -ya, *N. sg.* -ta, *N. sg. n.*
A mother, a friend, a father and, thus from inborn-disposition a triad friendly;

कार्यकारणतश्चान्ये भवंति हितबुद्धयः ॥ ३७ ॥

kârya-kâraṇa-tas cha anye bhavanti hita-buddhayas. (37)
Dvandva. with tas. *Ind.* -ya, *N. pl. m.* bhû, 3 *pl. Pres. Par.* *Bahuv.* dhi, *N. pl. m.*
from effect-and-cause and others become friendly-minded.

तदस्माकं मित्रं हिरण्यको नाम मूषिकराजो गंडकीतीरे

tad asmâkam mitram hiraṇyakas nâma mûshika-râjas gaṇḍakî-tîre
Ind. asmad, *G. pl.* -ra, *N. sg.* -ka, *N. sg.* -man, *Ac. sg. Adv.* *Ttp.* -ja, *N. sg.* *Ttp.* -ra, *L. sg.*
Now of us a friend Hiraṇyaka by name, a mouse-king, on the Gaṇḍakî-bank

चित्रवने निवसति । सो ऽस्माकं पाशांश्छेत्स्यति ।

chitra-vane ni-vasati; sas asmâkam pâśân chhetsyati.
Karm. -na, *L. sg.* vas *with* ni, 3 *sg. Pres. Par.* tad, *N. sg. m.* asmad, *G. pl.* -śa, *Ac. pl.* chhid, 3 *sg. Fut.* ii. *Par.*
in the Chitra-wood dwells; he of us the fetters will cut.

इत्यालोच्य सर्वे हिरण्यकविवरसमीपं गताः । हिरण्यकश्च

iti â-lochya sarve hiraṇyaka-vivara-samîpam gatâs. hiraṇyakas ch
Ind. loch *with* â, *Ger.* -va, *N. pl. m.* *Ttp.* -pa, *Ac. sg. Adv.* gam, *N. pl. m. past Ptc. Pass.* -ka, *N. sg.* *Ind*
Thus having reflected all Hiraṇyaka's-hole-near gone. Hiraṇyaka an

सर्वदापायशंकया शतद्वारं विवरं कृत्वा निवसति ।

sarvadâ	apâya-śaṅkayâ	śata-dvâram	vi-varam	kṛitvâ	ni-vasati.
Ind.	*Tp.* -kâ, *I. sg.*	*Bahuv.* -ra, *Ac. sg. n.*	-ra, *Ac. sg.*	kṛi, *Ger.*	vas *with* ni, 3 *sg. Pres. Par.*
always	through danger-dread	a hundred-doored	hole	having made	dwells.

ततो हिरण्यकः कपोतावपातभयाच्चकितस्तूष्णीं स्थितः ।

tatas	hiraṇyakas	kapota-avapâta-bhayât	chakitas	tûshṇîm	sthitas.
Ind.	-ka, *N. sg.*	*Tp.* -ya, *Ab. sg.*	-ta, *N. sg. m.*	*Ind.*	sthâ *N. sg. m. past Ptc. Pass.*
Then	Hiraṇyaka	from the pigeon-descent-fear	timid	silently	stood.

चित्रग्रीव उवाच । सखे हिरण्यक किमस्मान्न संभाषसे ।

chitra-grîvas	uvâcha:	sakhe	hiraṇyaka,	kim	asmân	na	sam-bhâshase?
Bahuv. -va, *N. sg.*	vach, 3 *sg. Perf. Par.*	-khi, *V. sg.*	-ka, *V. sg.*	*Ind.*	asmad, *Ac. pl.*	*Ind.*	bhâsh *with* sam, 2 *sg. Pres. Âtm.*
Chitragrîva	said:	Friend	Hiraṇyaka,	why	us	not	dost thou greet?

ततो हिरण्यकस्तद्वचनं प्रत्यभिज्ञाय ससंभ्रमं

tatas	hiraṇyakas	tad-vachanam	prati-abhi-jñâya	sa-sambhramam
Ind.	-ka, *N. sg.*	*Tp.* -na, *Ac. sg.*	jñâ *with* prati-abhi, *Ger.*	*Avyay.*
Then	Hiraṇyaka	of him-the voice	having recognised	hastily

वहिर्निःसृत्याब्रवीत् । आः पुण्यवानस्मि प्रियसुहृन्मे

vahis	nis-sṛitya	abravît:	âḥ	puṇyavân	asmi,	priya-suhṛid	me
Ind.	sṛi *with* nis, *Ger.*	brû, 3 *sg. Impf. Par.*	*Ind.*	-vat, *N. sg. m.*	as, 1 *sg. Pres. Par.*	*Karm.* -d, *N. sg.*	asmad, *G. sg.*
out	slipping	said:	Oh,	happy	I am,	the dear-friend	of me

चित्रग्रीवः समायातः ।

chitra-grîvas	sam-â-yâtas.
Bahuv. -va, *N. sg.*	yâ *with* sam *and* â, *N. sg. m. past Ptc. Pass.*
Chitragrîva	arrived.

यस्य मित्रेण संभाषा यस्य मित्रेण संस्थितिः ।

yasya	mitreṇa	sam-bhâshâ	yasya	mitreṇa	sam-sthitis
yad, *G. sg. m.*	-ra, *I. sg.*	-shâ, *N. sg.*	yad, *G. sg. m.*	-ra, *I. sg.*	-ti, *N. sg.*
Whose	with a friend	greeting,	whose	with a friend	staying,

यस्य मित्रेण संलापस्ततो नास्तीह पुण्यवान् ॥ ३८ ॥

yasya	mitreṇa	sam-lâpas	tatas	na	asti	iha	puṇyavân. (38)
yad, *G. sg. m.*	-ra, *I. sg.*	-pa, *N. sg.*	tad *with Abl. aff.* tas.	*Ind.*	as, 3 *sg. Pres. Par.*	*Ind.*	-vat, *N. sg. m.*
whose	with a friend	chatting,	than he	not	is there	here	a happier one.

पाशबद्धांश्चैतान्दृष्ट्वा सविस्मयः क्षणं

pâśa-baddhân	cha	etân	dṛishṭvâ	sa-vismayas	kshaṇam
Tp. -dha, *Ac. pl. m.* (*rt.* bandh).	*Ind.*	etad, *Ac. pl. m.*	dṛiś, *Ger.*	*Bahuv.* -ya, *N. sg. m.*	-ṇa, *Ac. sg. Adv.*
Net-confined	and	them	having seen	with-amazement	a moment

स्थित्वोवाच । सखे किमेतत् । चित्रग्रीवो ऽवदत् ।

sthitvâ	uvâcha:	sakhe	kim	etad?	chitra-grîvas	avadat:
sthâ, *Ger.*	vach, 3 *sg. Perf. Par.*	-khi, *V. sg.*	kim, *N. sg. n.*	etad, *N. sg. n.*	*Bahuv.* -va, *N. sg.*	vad, 3 *sg. Impf. Par.*
having stood	he said:	Friend,	what	this?	Chitragrîva	said:

सखे ऽस्माकं प्राक्तनजन्मकर्मणः फलमेतत् ।

sakhe	asmâkam	prâktana-janman-karmaṇas	phalam	etad.
-khi, *V. sg.*	asmad, *G. pl.*	*Ttp.* -man, *G. sg.*	-la, *N. sg.*	etad, *N. sg. n.*
Friend,	of us	of a former-birth's-action	the fruit	this.

यस्माच्च येन च यथा च यदा च यच्च

yasmât	cha	yena	cha	yathâ	cha	yadâ	cha	yad	cha
yad, *Ab. sg. n.*	*Ind.*	yad, *I. sg. n.*	*Ind.*	*Ind.*	*Ind.*	*Ind.*	*Ind.*	yad, *N. sg. n.*	*Ind.*
Wherefore	and,	by what	and,	how	and,	when	and,	as what	and,

यावच्च यत्र च शुभाशुभमात्मकर्म ।

yâvat	cha	yatra	cha	śubha-aśubham	âtman-karma,
-vat, *N. sg. n.*	*Ind.*	*Ind.*	*Ind.*	*Dvandva.* -bha, *N. sg. n.*	*Ttp.* -man, *N. sg.*
how great	and,	where	and,	good-(and) evil	one's own-action,

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तस्माच्च तेन च तथा च तदा च तच्च

tasmât	cha	tena	cha	tathâ	cha	tadâ	cha	tad	cha
tad, *Ab. sg. n.*	*Ind.*	tad, *I. sg. n.*	*Ind.*	*Ind.*	*Ind.*	*Ind.*	*Ind.*	tad, *N. sg. n.*	*Ind.*
therefore	and,	by that	and,	thus	and,	then	and,	as that	and,

तावच्च तत्र च विधातृवशादुपैति ॥ ३९ ॥

tâvat	cha	tatra	cha	vidhâtri-vaśât	upa-eti (39)
-vat, *N. sg. n.*	*Ind.*	*Ind.*	*Ind.*	*Ttp.* -śa, *Ab. sg.*	i *with* upa, 3 *sg. Pres. Par.*
so great	and,	there	and,	through fate's-power	it approaches.

रोगशोकपरीतापबंधनव्यसनानि च ।

roga-śoka-parîtâpa-bandhana-vyasanâni	cha
Dvandva. -na, *N. pl.*	*Ind.*
Sickness-sorrow-pain-bonds-affliction	and,

आत्मापराधवृक्षस्य फलान्येतानि देहिनां ॥ ४० ॥

âtman-aparâdha-vrikshasya	phalâni	etâni	dehinâm. (40)
Ttp. -sha, *G. sg.*	-la, *N. pl.*	etad, *N. pl. n.*	-hin, *G. pl. m.*
of the self-transgressions'-tree	the fruits	these	of creatures.

एतच्छ्रुत्वा हिरण्यकश्चित्रग्रीवस्य बंधनं छेत्तुं

etad	śrutvâ	hiraṇyakas	chitra-grîvasya	bandhanam	chhettum
etad, *Ac. sg. n.*	śru, *Ger.*	-ka, *N. sg.*	*Bahuv.* -va, *G. sg.*	-na, *Ac. sg.*	chhid, *Inf.*
This	having heard	Hiraṇyaka	Chitragrîva's	bonds	to cut

सत्वरमुपसर्पति । चित्रग्रीव उवाच । मित्र मा मैवं ।

sa-tvaram	upa-sarpati.	chitra-grîvas	uvâcha:	mitra	mâ	mâ	evam;
Avyay.	srip, *with* upa, 3 *sg. Pres. Par.*	*Bahuv.* -va, *N. sg.*	vach, 3 *sg. Perf. Par.*	-ra, *V. sg.*	*Ind.*	*Ind.*	*Ind.*
with-haste	advances.	Chitragrîva	said:	Friend,	not,	not	thus;

अस्मदाश्रितानामेषां तावत्पाशांश्छिंधि तदा मम

asmad-âśritânâm	eshâm	tâvat	pâśân	chhindhi,	tadâ	mama
Ttp. -ta, *G. pl. m.* (*rt.* śri, *with* â)	etad, *G. pl. m.*	*Ind.*	-śa, *Ac. pl.*	chhid, 2 *sg. Imp. Par.*	*Ind.*	asmad, *G. sg.*
of my-dependants	of these,	first	the fetters	cut,	then	of me

पाशं पश्चाच्छेत्स्यसि । हिरण्यकोऽप्याह । अहमल्पशक्ति-

pâśam	paśchât	chhetsyasi.	hiraṇyakas	api	âha:	aham	alpa-śaktis,
-śa, *Ac. sg.*	*Ind.*	chhid, 2 *sg. Fut.* ii. *Par.*	-ka. *N. sg.*	*Ind.*	ah, 3 *sg. Perf. Par.*	asmad, *N. sg.*	*Bahuv.* -ti, *N. sg. m.*
the fetter	afterwards	thou wilt cut.	Hiraṇyaka	also	said :	I	of little-strength,

र्दंताश्च मे कोमलास्तदेतेषां पाशांश्छेत्तुं

dantâs	cha	me	komalâs,	tad	eteshâm	pâśân	chhettum
-ta, *N. pl.*	*Ind.*	asmad, *G. sg.*	-la, *N. pl. m.*	*Ind.*	etad, *G. pl. m.*	-śa, *Ac. pl.*	chhid, *Inf.*
the teeth	and	of me	delicate,	therefore	of these	the fetters	to cut

कथं समर्थः । तद्यावन्मे दंता न त्रुट्यंति

katham	samarthas?	tad	yâvat	me	dantâs	na	truṭyanti,
Ind.	-tha, *N. sg. m.*	*Ind.*	*Ind.*	asmad, *G. sg.*	-ta, *N. pl.*	*Ind.*	truṭ, 3 *pl. Pres. Par.*
how	able?	Therefore	as long as	of me	the teeth	not	break,

तावत्तव पाशं छिनद्मि तदनंतरमेषामपि

tâvat	tava	pâśam	chhinadmi;	tad-anantaram	eshâm	api
Ind.	yushmad, *G. sg.*	-śa, *Ac. sg.*	chhid, 1 *sg. Pres. Par.*	*Ind.*	etad, *G. pl. m.*	*Ind.*
so long	of thee	the fetter	I cut;	thereafter	of these	also

बंधनं यावच्छक्यं छेत्स्यामि । चित्रग्रीव उवाच ।

bandhanam	yâvat-śakyam	chhetsyâmi.	chitra-grîvas	uvâcha:
-na, *Ac. sg.*	*Avyay.*	chhid, 1 *sg. Fut.* ii. *Par.*	*Bahuv.* -va, *N. sg.*	vach, 3 *sg. Perf. Par.*
the bonds	as far as-possible	I shall cut.	Chitragrîva	said :

अस्त्वेवं तथापि यथाशक्त्येतेषां बंधनं

astu	evam,	tathâ	api	yathâ-śakti	eteshâm	bandhanam
as, 3 *sg. Imp. Par.*	*Ind.*	*Ind.*	*Ind.*	*Avyay.*	etad, *G. pl. m*	-na, *Ac. sg.*
Be it	so,	thus	even	according to-strength	of these	the bonds

खंडय । हिरण्यकेनोक्तं । आत्मपरित्यागेन यदा-

khaṇḍaya.	hiraṇyakena	uktam:	âtman-parityâgena	yad
khaṇḍ, 2 *sg. Imp. Par.*	-ka, *I. sg.*	vach, *N. sg. n. past Ptc. Pass.*	*Ttp.* -ga, *I. sg.*	yad, *N. sg. n.*
divide.	By Hiraṇyaka	said :	by self-sacrifice	what

श्रितानां परिरक्षणं तन्न नीतिवेदिनां संमतं ।

â-śritânâm	pari-rakshaṇam	tad	na	nîti-vedinâm	sam-matam.
śri *with* â, *G. pl. m. past Ptc. Pass.*	-ṇa, *N. sg.*	tad, *N. sg. n.*	*Ind.*	*Ttp.* -din, *G. pl. m.*	man *with* sam, *N. sg. n. past Ptc. Pass.*
of dependants	preservation,	that	not	of the policy-knowing	approved of.

यतः । आपदर्थे धनं रक्षेद्दारान्रक्षेद्धनैरपि ।

yatas,	âpad-arthe	dhanam	rakshet,	dârân	rakshet	dhanais	api,
Ind.	*Ttp.* -tha, *L. sg. Adv.*	-na, *Ac. sg.*	raksh, 3 *sg. Pot. Par.*	-ra, *Ac. pl.*	raksh, 3 *sg. Pot. Par.*	-na, *I. pl.*	*Ind.*
For,	For misfortune's-sake	riches	one should save,	the wife	one should save	through the riches	even,

आत्मानं सततं रक्षेद्दारैरपि धनैरपि ॥ ४१ ॥

âtmânam	satatam	rakshet	dârais	api	dhanais	api. (41)
man, *Ac. sg.*	*Ac. sg. n. Adv.*	raksh, 3 *sg. Pot. Par.*	-ra, *I. pl.*	*Ind.*	-na, *I. pl.*	*Ind.*
oneself	constantly	one should save	through the wife	even,	through the riches	even.

अन्यच्च। धर्मार्थकाममोक्षाणां प्राणाः संस्थितिहेतवः।

anyad	cha,	dharma-artha-kâma-mokshâṇâm	prâṇâs	saṁsthiti-hetavas,
-ya, *N. sg. n.*	*Ind.*	*Dvandva.* -sha, *G. pl.*	-ṇa, *N. pl.*	*Tp.* -tu, *N. pl.*
Again	and,	Of virtue-wealth-desire-final liberation	life	the existence-cause,

तान्निघ्नता किं न हतं रक्षता किं न रक्षितं ॥ ४२ ॥

tân	ni-ghnatâ	kim	na	hatam,	rakshatâ	kim	na	rakshitam ? (42)
tad, *Ac. pl. m.*	han *with* ni, *I. sg. m. Pres. Ptc. Par.*	kim, *N. sg. n.*	*Ind.*	han, *N. sg. n. past Ptc. Pass.*	raksh, *I. sg. m. Pres. Ptc. Par.*	*id.*	*Ind.*	raksh, *past Ptc. Pass.*
that	by one destroying	what	not	destroyed,	by one saving	what	not	saved?

चित्रग्रीव उवाच। सखे नीतिस्तावदीदृश्येव किंतु-

chitra-grîvas	uvâcha:	sakhe	nîtis	tâvat	îdriśî	eva,	kim-tu
Bahuv. -va, *N. sg.*	vach, 3 *sg. Perf. Par.*	-khi, *V. sg.*	-ti, *N. sg.*	*Ind.*	-s, *N. sg. f.*	*Ind.*	*Ind. Ind.*
Chitragriva	said:	Friend,	policy	certainly	such	just,	but

अहमस्मदाश्रितानां दुःखं सोढुं सर्वथासमर्थः।

aham	asmad-âśritânâm	duḥkham	soḍhum	sarvathâ	a-samarthas;
asmad, *N. sg.*	*Tp.* -ta, *G. pl. m.* (*cf.* śri *with* â)	-kha, *Ac. sg.*	sah, *Inf.*	*Ind.*	*Karm.* -tha, *N. sg. m.*
I	of my-dependants	the affliction	to bear	wholly	un-able;

तेनेदं ब्रवीमि।

tena	idam	bravîmi.
tad, *I. sg. n. Adv.*	idam, *Ac. sg. n.*	brû, 1 *sg. Pres. Par.*
therefore	this	I say.

यतः। धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत्।

yatas	dhanâni	jîvitam	cha	eva	para-arthe	prâjñas	ud-srijet;
Ind.	-na, *Ac. pl.*	-ta, *Ac. sg.*	*Ind.*	*Ind.*	*Tp.* -tha, *L. sg. Adv.*	-ña, *N. sg. m.*	srij, *with* ud 3 *sg. Pot. Par.*
For,	Riches,	life	and	even,	for another's-sake	the wise	should give-up;

सन्निमित्ते वरं त्यागो विनाशे नियते सति ॥ ४३ ॥

sat-nimitte	varam	tyâgas,	vi-nâśe	ni-yate	sati. (43)
Tp. -tta, *L. sg.*	-ra, *N. sg. Adv.*	-ga, *N. sg.*	-śa, *L. sg.*	yam *with* ni, *L. sg. m. past Ptc. Pass.*	as, *L. sg. m. Ptc. Pres. Par.*
for good's sake	preferable	the sacrifice,	destruction	destined	being.

अयमपरश्चासाधारणो हेतुः।

ayam	aparas	cha	a-sâdhâraṇas	hetus:
idam, *N. sg. m.*	-ra, *N. sg. m.*	*Ind.*	*Bahuv.* -ṇa, *N. sg. m.*	-tu, *N. sg.*
This	another	and	un-paralleled	argument:

जातिद्रव्यगुणानां च साम्यमेषां मया सह।

jâti-dravya-guṇânâm	cha	sâmyam	eshâm	mayâ	saha,
Dvandva. -ṇa, *G. pl.*	*Ind.*	-ya, *N. sg. n.*	etad, *G. pl. m.*	asmad, *I. sg.*	*Ind.*
of kind-substance-quality	and	equality	of these	me	with,

मत्प्रभुत्वफलं ब्रूहि कदा किं तद्भविष्यति ॥ ४४ ॥

mad-prabhutva-phalam	brûhi	kadâ	kim	tad	bhavishyati ? (44)
Tp. -la, *Ac. sg.* (*cf.* asmad)	brû, 2 *sg. Imp. Par.*	*Ind.*	kim, *N. sg. n.*	tad, *N. sg. n.*	bhû, 3 *sg. Fut.* ii. *Par.*
of me-the superiority-fruit,	say,	when	what	that	will be?

अन्यच्च । विना वर्तनमेवैते न त्यजंति ममांतिकं ।

anyad cha, vinâ vartanam eva ete na tyajanti mama antikam,
-ya, *N. sg. n.* *Ind.* *Ind.* -na, *Ac. sg.* *Ind.* etad, *N. pl. m.* *Ind.* tyaj, 3, *pl. Pres. Par.* asmad, *G. sg.* -ka, *Ac. sg.*
Again and, Without wages even, these not abandon of me the proximity,

तन्मे प्राणव्ययेनापि जीवयैतान्ममाश्रितान् ॥ ४५ ॥

tad me prâṇa-vyayena api jîvaya etân mama â-śritân. (45)
Ind. asmad, *G. sg.* *Tlp.* -ya, *I. sg.* *Ind.* jiv, 2 *sg. Imp. Par. Caus.* etad, *Ac. pl. m.* asmad, *G. sg.* śri *with* â, *Ac. pl. m. past Ptc. Pass.*
therefore of me with the life-loss even cause to live these of me the dependants.

किंच । मांसमूत्रपुरीषास्थिनिर्मिते ऽस्मिन्कलेवरे ।

kim-cha, mâṁsa-mûtra-purîsha-asthi-nirmite asmin kalevare
Ind. Ind. *Tlp.* -ta, *L. sg. n.* (*rt.* mâ *with* nis) idam, *L. sg. n.* -ra, *L. sg.*
Moreover, On the flesh-urine-excrement-bone-composed this body

विनश्वरे विहायास्थां यशः पालय मित्र मे ॥ ४६ ॥

vi-naśvare vi-hâya â-sthâm yaśas pâlaya mitra me. (46)
-ra, *L. sg. n.* hâ *with* vi, *Ger.* -sthâ, *Ac. sg.* -śas, *Ac. sg.* pâ, 2 *sg. Imp. Par. Caus.* -ra, *V. sg.* asmad, *G. sg.*
the perishable having given up consideration, the fame preserve, O friend, of me.

अपरं च पश्य । यदि नित्यमनित्येन निर्मलं मलवाहिना ।

aparam cha paśya, yadi nityam a-nityena nis-malam mala-vâhinâ
-ra, *Ac. sg. n.* *Ind.* dṛiś, 2 *sg. Imp. Par.* *Ind.* -ya, *N. sg. n.* *Karm.* -ya, *I. sg. n.* *Bahuv.* -la, *N. sg. n.* *Tlp.* -hin, *I. sg. n.*
Another and behold, If the eternal through the non-eternal, the stain-less through the stain-bringing,

यशः कायेन लभ्येत तन्न लब्धं भवेन्नु किं ॥ ४७ ॥

yaśas kâyena labhyeta, tad na labdham bhavet nu kim? (47)
-śas, *N. sg.* -ya, *I. sg.* labh, 3 *sg. Pot. Pass.* tad, *N. sg. n.* *Ind.* labh, *N. sg. n. past Ptc. Pass.* bhû, 3 *sg. Pot. Par.* *Ind.* *Ind.*
fame through the body might be obtained, that not obtained should be well why?

यतः । शरीरस्य गुणानां च दूरमत्यंतमंतरं ।

yatas, śarîrasya guṇânâm cha dûram ati-antam antaram,
Ind. -ra, *G. sg.* -ṇa, *G. pl.* *Ind.* -ra, *N. sg. n.* *Tlp.* -ta, *N. sg. n.* -ra, *N. sg. n.*
For, Of the body of virtues and, a wide exceeding difference,

शरीरं क्षणविध्वंसि कल्पांतस्थायिनो गुणाः ॥ ४८ ॥

śarîram kshaṇa-vidhvaṁsi, kalpa-anta-sthâyinas guṇâs. (48)
-ra, *N. sg.* *Tlp.* -sin, *N. sg. n.* *Tlp.* -yin, *N. pl. m.* -ṇa, *N. pl.*
the body in a moment-falling asunder, to a kalpa's-end-lasting virtues.

इत्याकर्ण्य हिरण्यकः प्रहृष्टमनाः पुलकितः सन्नब्रवीत् ।

iti â-karṇya hiraṇyakas prahṛishṭa-manâs pulakitas san abravît:
Ind. karṇ *with* â, *Ger.* -ka, *N. sg.* *Bahuv.* -nas, *N. sg. m.* -ta, *N. sg. m.* as, *N. sg. m. Ptc. Pres. Par.* brû, 3 *sg. Impf. Par.*
Thus having heard Hiraṇyaka of delighted-mind thrilled being said:

साधु मित्र साधु । अनेनाश्रितवात्सल्येन त्रैलोक्यस्यापि

sâdhu, mitra, sâdhu; anena âśrita-vâtsalyena trailokyasya api
-dhu, *N. sg. n. Adv.* -ra, *V. sg.* -dhu, *N. sg. n. Adv.* idam, *I. sg. n.* *Tlp.* -ya, *I. sg.* -ya, *G. sg.* *Ind.*
Nobly, friend, nobly; through this towards the dependants-tenderness of the three worlds - even

प्रभुत्वं त्वयि युज्यते। एवमुक्त्वा तेन सर्वेषां

prabhutvam	tvayi	yujyate.	evam	uktvâ	tena	sarveshâm
-tva, *N. sg.*	yashmad, *L.sg.*	yuj, 3 *sg. Pres. Pass.*	*Ind.*	vach, *Ger.*	tad, *I. sg. m.*	-va. *G. pl. m.*
the sovereignty	in thee	is proper.	Thus	having spoken	by him	of all

बंधनानि छिन्नानि। ततो हिरण्यकः सर्वान्सादरं संपूज्याह।

bandhanâni	chhinnâni.	tatas	hiranyakas	sarvân	sa-âdaram	sam-pûjya	âha:
-na, *N. pl.*	chhid, *N pl. n. past Ptc. Pass.*	*Ind.*	-ka, *N. sg.*	-va, *Ac. pl. m.*	*Avyay.*	pûj *with* sam, *Ger.*	ah, 3. *sg. Perf. Par.*
the bonds	cut.	Then	Hiranyaka	all	respectfully	having saluted	said:

सखे चित्रग्रीव सर्वथात्र जालबंधनविधौ सति दोषमा-

sakhe	chitra-grîva,	sarvathâ	atra	jâla-bandhana-vidhau	sati	dosham
-khi, *V. sg.*	*Bahuv.* -va, *V. sg.*	*Ind.*	*Ind.*	*Tlp.* -dhi, *L. sg.*	as, *L. sg. m. Ptc. Pres. Par.*	-sha, *Ac. sg.*
Friend Chitragrîva,	wholly	here		the net-confinement-destiny	being,	a fault

शंक्यात्मन्यवज्ञा न कर्तव्या।

â-śaṅkya	âtmani	ava-jñâ	na	kartavyâ.
śaṅk *with* â, *Ger.*	-man, *L. sg.*	-jñâ, *N. sg.*	*Ind.*	kri, *N. sg. f. Ptc. Fut. Pass.*
suspecting,	of one's self	disdain	not	to be made.

यतः। यो ऽधिकाद्योजनशतात्पश्यतीहामिषं खगः।

yatas,	yas	adhikât	yojana-śatât	paśyati	iha	âmisham	kha-gas
Ind.	yad, *N. sg. m.*	-ka, *Ab. sg. n.*	*Tlp.* -ta, *Ab. sg.*	dris, 3 *sg. Pres. Par.*	*Ind.*	-sha, *Ac. sg.*	*Tlp.* -ga, *N. sg.*
For,	Who	from a great	yojana-hundred	espies	here	the prey,	a bird,

स एव प्राप्तकालस्तु पाशबंधं न पश्यति ॥ ४९ ॥

sas	eva	prâpta-kâlas	tu	pâśa-bandham	na	paśyati. (49)
tad, *N. sg. m.*	*Ind.*	*Bahuv.* -la, *N. sg. m.*	*Ind.*	*Tlp.* -dha, *Ac. sg.*	*Ind.*	dris, 3 *sg. Pres. Par.*
he	even	having reached-the time	on the other hand	the snare-knot	not	sees.

अपरं च। शशिदिवाकरयोर्ग्रहपीडनं

aparam	cha,	śaśin-divâkarayos	graha-pîḍanam,
-ra, *N. sg. n.*	*Ind.*	*Dvandva.* -ra, *G. du.*	*Tlp.* -na, *Ac. sg.*
Another	and,	Of moon-(and)-sun	through eclipse-the distress,

गजभुजंगमयोरपि बंधनं।

gaja-bhujaṅgamayos	api	bandhanam,
Dvandva. -ma, *G. du.*	*Ind.*	-na, *Ac. sg.*
of elephant-(and)-serpent	also	the binding,

मतिमतां च विलोक्य दरिद्रतां

matimatâm	cha	vi-lokya	daridratâm,
-mat, *G. pl. m.*	*Ind.*	lok *with* vi, *Ger.*	-tâ, *Ac. sg.*
of the wise	and	having perceived	the indigence,

विधिरहो बलवानिति मे मतिः ॥ ५० ॥

vidhis	aho	balavân	iti	me	matis. (50)
-dhi, *N. sg.*	*Ind.*	-vat, *N. sg. m.*	*Ind.*	asmad, *G. sg.*	-ti, *N. sg.*
'destiny,	Oh,	powerful,'	thus	of me	the thought.

अन्यच्च। व्योमैकांतविहारिणो ऽपि विहगाः संप्राप्नुवंत्यापदं।

anyad	cha,	vyoman-ekânta-vihâriṇas	api	vihagâs	sam-pra-âpnuvanti	â-padam,
-ya, *N. sg.n.*	*Ind.*	*Ttp.* -rin, *N. pl. m.*	*Ind.*	-ga, *N. pl.*	âp, *with* sam *and* pra, *3 pl. Pres. Par.*	-pad, *Ac. sg.*
Again	and,	In the air-exclusively-roaming	even	birds	meet	misfortune,

बध्यंते निपुणैरगाधसलिलान्मत्स्याः समुद्रादपि।

badhyante	nipuṇais	agâdha-salilât	matsyâs	samudrât	api;
bandh, *3 pl. Pres. Pass.*	-ṇa, *I. pl. m.*	*Bahuv.* -la, *Ab. sg. m.*	-ya, *N. pl.*	-ra, *Ab. sg.*	*Ind.*
captured are	by artful men	out of the deep-water containing	fishes	ocean	even;

दुर्नीतं किमिहास्ति किं सुचरितं कः स्थानलाभे गुणः

dus-nîtam	kim	iha	asti,	kim	su-charitam?	kas	sthâna-lâbhe	guṇas?
Karm. -ta, *N sg. n.*	kim, *N. sg. n.*	*Ind.*	as, *3 sg. Pres. Par.*	kim, *N. sg. n.*	*Karm.* -ta, *N. sg. n.*	kim, *N. sg. n.*	*Ttp.* -bha, *L. sg.*	-ṇa, *N. sg.*
Badly-conducted	what	here	is,	what	well-performed?	what	in position-obtainment	merit?

कालो हि व्यसनप्रसारितकरो गृह्णाति दूरादपि॥ ५१॥

kâlas	hi	vyasana-prasârita-karas	gṛihṇâti	dûrât	api.	(51)
-la, *N. sg.*	*Ind.*	*Bahuv.* -ra, *N. sg. m.*	grah, *3 sg. Pres. Par.*	-ra, *Ab. sg. n.*	*Ind.*	
time	for	to destruction-having forth stretched-the hands	seizes	from afar	even.	

इति प्रबोध्यातिथ्यं कृत्वालिंग्य च चित्रग्रीवस्तेन

iti	pra-bodhya	âtithyam	kṛitvâ	â-lingya	cha	chitra-grîvas	tena
Ind.	budh *with* pra, *Ger. Caus.*	-ya, *Ac. sg.*	kṛi, *Ger.*	ling *with* â, *Ger.*	*Ind.*	*Bahuv.* -va, *N. sg.*	tad, *I. sg. m.*
Thus	having instructed,	hospitality	having made,	having embraced	and,	Chitragriva	by him

संप्रेषितो यथेष्टदेशान्सपरिवारो ययौ। हिरण्यको

sam-pra-eshitas	yathâ-ishṭa-deśân	sa-parivâras	yayau;	hiraṇyakas
ish *with* sam *and* pra, *N. sg. m. past Ptc. Pass. Caus.*	*Karm.* -śa, *Ac. pl.*	*Bahuv.* -ra, *N. sg. m.*	yâ, *3 sg. Perf. Par.*	-ka, *N. sg.*
dismissed	to ad libitum-places	with-attendants	went;	Hiranyaka

ऽपि स्वविवरं प्रविष्टः।

api	sva-vivaram	pra-vishṭas.
Ind.	*Karm.* -ra, *Ac. sg.*	viś *with* pra, *N. sg. m. past Ptc. Pass.*
also	his-hole	entered.

यानि कानि च मित्राणि कर्तव्यानि शतानि च।

yâni	kâni	cha	mitrâṇi	kartavyâni	śatâni	cha;
yad, *N. pl. n.*	kim, *N. pl. n.*	*Ind.*	-ra, *N. pl.*	kṛi, *N. pl. n. Ptc. Fut. Pass.*	-ta, *N. pl.*	*Ind.*
Whosoever			friends	are to be made	hundreds	and;

पश्य मूषिकमित्रेण कपोता मुक्तबंधनाः॥ ५२॥

paśya	mûshika-mitreṇa	kapotâs	mukta-bandhanâs.	(52)
dṛiś, *2 sg. Imp. Par.*	*Karm.* -ra, *I. sg.*	-ta, *N. pl.*	*Bahuv.* -na, *N. pl. m.*	
Behold,	through the mouse-friend	the pigeons	bond-delivered.	

अथ लघुपतनकनामा काकः सर्ववृत्तांतदर्शी साश्चर्यमि-

atha	laghupatanaka-nâmâ	kâkas	sarva-vṛittânta-darśî	sa-âścharyam
Ind.	*Bahuv.* -man, *N. sg. m.*	-ka, *N. sg.*	*Ttp.* -śin, *N. sg. m.*	*Avyay.*
Now	Laghupatanaka-named	the crow	the whole-event-seeing	with astonishment

दमाह। अहो हिरण्यक श्लाघ्यो ऽसि। अतो ऽहम-

idam âha: aho hiraṇyaka ślâghyas asi; atas aham
idam, *Ac. sg. n.* ah, *3 sg. Perf. Par.* *Ind.* -ka, *V. sg.* ślâgh, *N. sg. m. Ptc. Fut. Pass.* as, *2 sg. Pres. Par.* *Ind.* asmad, *N. sg.*
this said: Oh Hiraṇyaka, to be praised thou art; hence I

पि त्वया सह मैत्रीमिच्छामि। अतो मां मैत्र्येणानुग्रहीतु-

api tvayâ saha maitrîm ichchhâmi; atas mâm maitryeṇa anu-grahîtum
Ind. yushmad, *I. sg.* *Ind.* -rî, *Ac. sg.* ish, *1 sg. Pres. Par.* *Ind.* asmad, *Ac. sg.* -ya, *I. sg.* grah *with* anu, *Inf.*
also thee with friendship wish; therefore me with friendship to favour

मर्हसि। एतच्छ्रुत्वा हिरण्यको ऽपि विवराभ्यंतरादाह।

arhasi. etad śrutvâ hiraṇyakas api vivara-abhyantarât âha:
arh, *2 sg. Pres Par.* etad, *Ac. sg. n.* śru, *Ger.* -ka, *N. sg.* *Ind.* *Ttp.* -ra, *Ab. sg.* ah, *3 sg.*
deign. This having heard Hiraṇyaka also from the hole's-inside said:

कस्त्वं। स ब्रूते। लघुपतनकनामा वायसो ऽहं।

kas tvam? sas brûte: laghupatanaka-nâmâ vâyasas aham.
kim, *N. sg. m.* yushmad, *N. sg.* tad, *N. sg. m.* brû, *3 sg. Pres. Âtm.* *Bahuv.* -man, *N. sg. m.* -sa, *N. sg.* asmad, *N. sg.*
Who thou? He says: Laghupatanaka-named a crow I.

हिरण्यको विहस्याह। का त्वया सह मैत्री।

hiraṇyakas vi-hasya âha: kâ tvayâ saha maitrî?
-ka, *N. sg.* has *with* vi *Ger.* ah, *3 sg. Perf. Par.* kim, *N. sg. f.* yushmad, *I. sg.* *Ind.* -rî, *N. sg.*
Hiraṇyaka, laughing, says: " What thee with friendship?

यतः। यद्येन युज्यते लोके बुधस्तत्तेन योजयेत्।

yatas, yad yena yujyate loke budhas tad tena yojayet;
Ind. yad, *N. sg. n.* yad, *I. sg. n.* yuj, *3 sg. Pres. Pass.* -ka, *L. sg.* -dha, *N. sg. m.* tad, *Ac. sg. n.* tad, *I. sg. n.* yuj, *3 sg. Pot. Par. Caus.*
For, What with what is fitting in the world, a wise man that with that should unite;

अहमन्नं भवान्भोक्ता कथं प्रीतिर्भविष्यति ॥ ५३ ॥

aham annam bhavân bhoktâ; katham prîtis bhavishyati? (53)
asmad, *N. sg.* -na, *N. sg.* -vat, *N. sg. m.* -tṛi, *N. sg. m.* *Ind.* -ti, *N. sg.* bhû, *3 sg. Fut.* ii. *Par.*
I the food, you the eater; how love will be?

अपरं च। भक्ष्यभक्षकयोः प्रीतिः विपत्तेरेव कारणं।

aparam cha, bhakshya-bhakshakayos prîtis vi-pattes eva kâraṇam;
-ra, *N. sg. n.* *Ind.* *Dvandva.* -ka, *G. du. m.* -ti, *N. sg.* -tti, *G. sg.* *Ind* -ṇa, *N. sg.*
Another and, Of the food- (and)- the feeder love, of misfortune alone the cause;

शृगालात्पाशबद्धो ऽसौ मृगः काकेन रक्षितः ॥ ५४ ॥

śṛigâlât pâśa-baddhas asau mṛigas kâkena rakshitas. (54)
-la, *Ab. sg.* *Ttp.* -dha, *N. sg. m.* adas, *N. sg. m.* -ga, *N. sg.* -ka, *I. sg.* raksh, *N. sg. m. past Ptc. Pass.*
through a jackal snare-bound that deer by the crow saved.

वायसो ऽब्रवीत्। कथमेतत्। हिरण्यकः कथयति। अस्ति मगधदेशे

vâyasas abravît: katham etad? hiraṇyakas kathayati: asti magadha-deśe
-sa, *N. sg.* brû, *3 sg. Impf. Par.* *Ind.* etad, *N. sg. n.* -ka, *N. sg.* kath, *3 sg. Pres. Par.* as, *3 sg. Pres. Par.* *Karm.* -śa, *L. sg.*
The crow said: How that? Hiraṇyaka relates: There is in the Magadha-country

चंपकवती नामारण्यानी। तस्यां चिरान्महता स्नेहेन

champakavatî nâma araṇyânî; tasyâm chirât mahatâ snehena
-tî, *N. sg.* -man, *Ac. sg. Adv.* -nî, *N. sg.* tad, *L. sg. f.* -ra, *Ab. sg. n. Adv.* -hat, *I. sg. m.* -ha, *I. sg.*
Champakavatî by name a large wood; therein since long with great affection

मृगकाकौ निवसतः। स च मृगः स्वेच्छया भ्राम्यन्

mṛiga-kâkau ni-vasatas. sas cha mṛigas sva-ichchhayâ bhrâmyan
Dvandva. -ka, *N. du.* vas *with* ni, 3 *du. Pres. Par.* tad, *N. sg. m.* *Ind.* -ga, *N. sg.* *Karm.* -chhâ, *I. sg.* bhram, *N. sg. m. Ptc. Pres. Par*
a deer- (and) a crow dwell. That and deer at his-pleasure roaming

हृष्टपुष्टांगः केनचिच्छृगालेनावलोकितः। तं दृष्ट्वा शृगालो

hṛishṭa-pushṭa-aṅgas kena - chid śṛigâlena ava-lokitas. tam dṛishṭvâ śṛigâlas
Bahuv. -ga, *N. sg. m.* kim, *I. sg. m. Ind.* -la, *I. sg.* lok *with* ava, *N. sg. m. past Ptc. Pass.* tad, *Ac. sg. m.* dṛiś, *Ger.* -la, *N. sg.*
frisky-fat-limbed by some jackal (was) espied. Him having seen the jackal

ऽचिंतयत्। आः कथमेतन्मांसं सुललितं भक्षयामि। भवतु

achintayat: âḥ katham etad-mâṁsam su-lalitam bhakshayâmi? bhavatu,
chint, 3 *sg. Impf. Par.* *Ind.* *Ind.* *Ttp.* -sa, *Ac. sg.* *Karm.* -ta, *Ac. sg. n.* bhaksh, 1 *sg. Pres. Par.* bhû, 3 *sg. Imp. Par.*
thought: Ah, how of him-the meat the very-delicate I eat? Be it,

विश्वासं तावदुत्पादयामि। इत्यालोच्योपसृत्याब्रवीत्।

vi-śvâsam tâvat ud-pâdayâmi. iti â-lochya upa-sṛitya abravît:
-sa, *Ac. sg.* *Ind.* pad *with* ud, 1 *sg. Pres. Par. Caus.* *Ind.* loch *with* â, *Ger.* sṛi *with* upa, *Ger.* brû, 3 *sg. Impf. Par.*
confidence first I produce. Thus having thought having approached he said:

मित्र कुशलं ते। मृगेणोक्तं। कस्त्वं। स

mitra kuśalam te. mṛigeṇa uktam: kas tvam? sas
-ra, *V. sg.* -la, *N. sg. n.* yushmad, *D. sg.* -ga, *I. sg.* vach, *N. sg. n. past Ptc. Pass.* kim, *N. sg. m.* yushmad, *N. sg.* tad, *N. sg. m.*
Friend, hail to thee. By the deer said: Who thou? He

ब्रूते। क्षुद्रबुद्धिर्नामा जंबुको ऽहं। अत्रारण्ये बंधुहीनो

brûte: kshudrabuddhi-nâmâ jambukas aham; atra araṇye bandhu-hînas
brû, 3 *sg. Pres. Âtm.* *Bahuv.* -man, *N. sg. m.* -ka, *N. sg.* asmad, *N. sg.* *Ind.* -ya, *L. sg.* *Ttp.* -na, *N. sg. m.* (hâ)
says: Kshudrabuddhi-named a jackal I; here in the wood relation-deprived

मृतवन्निवसामि। इदानीं त्वां मित्रमासाद्य पुनः सबंधु-

mṛita-vat ni-vasâmi; idânîm tvâm mitram â-sâdya punar sa-bandhus
Ind. vas *with* ni, 1 *sg. Pres. Par.* *Ind.* yushmad, *Ac. sg.* -ra, *Ac. sg.* sad *with* â, *Ger. Caus.* *Ind.* *Bahuv.* -dhu, *N. sg. m.*
dead-like I dwell; now thee a friend having found again relation-possessed

जीवलोकं प्रविष्टो ऽस्मि। अधुना तवानुचरेण मया सर्वथा

jîva-lokam pra-vishṭas asmi; adhunâ tava anu-chareṇa mayâ sarvathâ
Ttp. -ka, *Ac. sg.* viś *with* pra, *N. sg. m. past Ptc. Pass.* as, 1 *sg. Pres. Par.* *Ind.* yushmad, *G. sg.* -ra, *I. sg. m.* asmad, *I. sg.* *Ind.*
into of the living-the world entered I am; now of thee the attendant by me wholly

भवितव्यं। मृगेणोक्तं। एवमस्तु। ततः पश्चादस्तंगते

bhavitavyam. mṛigeṇa uktam: evam astu. tatas paśchât astam-gate
bhû, *N. sg. n. Ptc. Fut. Pass.* -ga, *I. sg.* vach, *N. sg. n. past Ptc. Pass.* *Ind.* as, 3 *sg. Imp. Par.* *Ind.* *Ind.* gam *with* astam, *L. s m. past Ptc. Pass.*
to be. By the deer said: Thus it be. There-after, having gone-home

सवितरि भगवति मरीचिमालिनि तौ मृगस्य वासभूमिं गतौ ।

savitari	bhagavati	marîchi-mâlini	tau	mṛigasya	vâsa-bhûmim	gatau.
-tṛi, *L. sg.*	-vat, *L. sg. m.*	*Bahuv.* -lin, *L. sg. m.*	tad, *N. du. m.*	-ga, *G. sg.*	*Ttp.* -mi, *Ac. sg.*	gam, *N. du. m. past Ptc. Pass.*
the sun,	the venerable,	the ray-garlanded,	those two	of the deer	to the dwelling-place	proceeded.

तत्र चंपकवृक्षशाखायां सुबुद्धिनामा काको मृगस्य चिरमित्रं

tatra	champaka-vṛiksha-śâkhâyâm	subuddhi-nâmâ	kâkas	mṛigasya	chira-mitram
Ind.	*Ttp.* -khâ, *L. sg.*	*Bahuv.* -man, *N. sg. m.*	-ka, *N. sg.*	-ga, *G. sg.*	*Karm.* -ra, *N. sg.*
There	on a Champaka-tree-branch	Subuddhi-named	a crow,	of the deer	an old-friend,

निवसति । तौ दृष्ट्वा काको ऽवदत् । सखे चित्रांग को

ni-vasati.	tau	dṛishṭvâ	kâkas	avadat:	sakhe	chitra-aṅga,	kas
vas *with* ni, 3 *sg. Pres. Par.*	tad, *Ac. du. m.*	dṛiś, *Ger.*	-ka, *N. sg.*	vad, 3 *sg. Impf. Par.*	-khi, *V. sg.*	*Bahuv.* -ga, *V. sg.*	kim, *N. sg. m.*
dwells.	Those two	having seen	the crow	said:	Friend	Chitrâṅga,	who

ऽयं द्वितीयः । मृगो ब्रूते । जंबुको ऽयमस्मत्सख्यमिच्छन्ना-

ayam	dvitîyas?	mṛigas	brûte:	jambukas	ayam	asmad-sakhyam	ichchhan
idam, *N. sg. m.*	-ya, *N. sg. m.*	-ga, *N. sg.*	brû, 3 *sg. Pres. Âtm.*	-ka, *N. sg.*	idam, *N. sg. m.*	*Ttp.* -ya, *Ac. sg.*	ish, *N. sg. m. Ptc. Pres. Par.*
this	second?	The deer	says:	A jackal	this	of us-the friendship	wishing

गतः । काको ब्रूते । मित्र अकस्मादागंतुना सह मैत्री

â-gatas.	kâkas	brûte:	mitra	a-kasmât	â-gantunâ	saha	maitrî
gam *with* â, *N. sg. m. past Ptc. Pass.*	-ka, *N. sg.*	brû, 3 *sg. Pres. Âtm.*	-ra, *V. sg.*	*Ind.* (kim)	-tu, *I. sg.*	*Ind.*	-rî, *N. sg.*
approached.	The crow	says:	Friend,	from no-where	a comer	with,	friendship

न युक्ता । तथा चोक्तं ।

na	yuktâ;	tathâ	cha	uktam:
Ind.	yuj, *N. sg. f. past Ptc. Pass.*	*Ind.*	*Ind.*	vach, *N. sg. n. past Ptc. Pass.*
not	proper;	thus	and	said:

अज्ञातकुलशीलस्य वासो देयो न कस्यचित् ।

a-jñâta-kula-śîlasya	vâsas	deyas	na	kasya-chid,
Bahuv. -la, *G. sg. m.*	-sa, *N. sg.*	dâ, *N. sg. m. Ptc. Fut Pass.*	*Ind.*	kim, *G. sg. m. Ind.*
Of one of unknown-family-(and) character	residence	to be given	not	of any one;

मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥ ५५ ॥

mârjârasya	hi	doshena	hatas	gṛidhras	jaradgavas. (55)
-ra, *G. sg.*	*Ind.*	-sha, *I. sg.*	han, *N. sg. m. past Ptc. Pass.*	-ra, *N. sg.*	-va, *N. sg.*
of a cat	for	through the offence	slain	the vulture	Jaradgava.

तावाहतुः । कथमेतत् । काकः कथयति ।

tau	âhatus:	katham	etad?	kâkas	kathayati.
tad, *N. du. m.*	ah, 3 *du. Perf. Par.*	*Ind.*	etad, *N. sg. n.*	-ka, *N. sg.*	kath, 3 *sg. Pres. Par.*
They both	say:	How	that?	The crow	relates:

अस्ति भागीरथीतीरे गृध्रकूटनाम्नि पर्वते महान्पर्कटीवृक्षः ।

as, 3 *sg. Pres. Par.*	*Ttp.* -ra, *L. sg.*	*Bahuv.* -man, *L. sg. m.*	-ta, *L. sg.*	-hat, *N. sg. m.*	*Karm.* -ksha, *N. sg.*
There is	on the Ganges-bank,	upon a Gridhra-kûṭa-named	mountain	a large	fig-tree.

तस्य कोटरे दैवदुर्विपाकाद्गलितनखनयनो जरद्गवनामा गृध्रः प्रतिवसति ।

tad, G. sg. m.	-ra, L. sg.	Tlp. -ka, Ab. sg.	Bahuv. -na, N. sg. m.	Bahuv. -man, N. sg. m.	-ra, N. sg.	vas with prati, 3 sg. Pres. Par.
Of it	in the hollow	through fate's-hard doom	having lost-claws-(and) eyes	Jaradgava-named	a vulture	dwells.

अथ कृपया तज्जीवनाय तद्वृक्षवासिनः पक्षिणः स्वाहारात्किंचित्किंचिदुद्धृत्य

Ind.	-pâ, I. sg.	Tlp. -na, D. sg.	Tlp. -sin, N. pl. m.	-kshin, N. pl. m.	Karm. -ra, Ab. sg.	kim-chid, Ac. sg. n.		hṛi with ud, Ger.
Now	through pity	of him-for the support	on that-tree-roosting	birds	from their own-food	a little	a little	having taken

ददति । तेनासौ जीवति । अथ कदाचिद्दीर्घकर्णनामा मार्जारः

dâ, 3 pl. Pres. Par.	tad, I. sg. n.	adas, N. sg. m.	jîv, 3 sg. Pres. Par.	Ind.	Ind.	Bahuv. -man, N. sg. m.	-ra, N. sg.
give.	By that	he	lives.	Now	one day	Dîrghakarṇa-named	a cat

पक्षिशावकान्भक्षितुं तत्रागतः । ततस्तमा-

Tlp. -ka, Ac. pl. m.	bhaksh, Inf.	Ind.	gam with â, N. sg. m. past Ptc. Pass.	Ind.	tad, Ac. sg. m.
of the birds-the young ones	to eat	there	arrived.	Then	him

यान्तं दृष्ट्वा पक्षिशावकैर्भयार्तैः कोलाहलः कृतः ।

yâ with â, Ac. sg. m. Ptc. Pres. Par.	dṛiś, Ger.	Tlp. -ka, I. pl. m.	Tlp. -ta, I. pl. m.	-la, N. sg.	kṛi, N. sg. m. past Ptc. Pass.
approaching	having seen	of the birds-by the young ones,	fear-stricken,	clamour	made.

तच्छ्रुत्वा जरद्गवेनोक्तं । को ऽयमायाति । दीर्घकर्णो

tad, Ac. sg. n.	śru, Ger.	-va, I. sg.	vach, N. sg. n. past Ptc. Pass.	kim, N. sg. m.	idam, N. sg. m.	yâ with â, 3 sg. Pres. Par.	Bahuv. -ṇa, N. sg.
That	having heard	by Jaradgava	said:	Who	this	approaches?	Dîrghakarṇa,

गृध्रमवलोक्य सभयमाह । हा हतो ऽस्मि ।

-ra, Ac. sg.	lok with ava, Ger.	Avyay.	ah, 3 sg. Perf. Par.	Ind.	han, N. sg. m. past Ptc. Pass.	as, 1 sg. Pres. Par.
the vulture	having perceived,	with fear	said:	Oh,	lost	I am.

यतः । तावद्भयस्य भेतव्यं यावद्भयमनागतं ।

Ind.	-vat, Ac. sg. n. Adv.	-ya, G. sg.	bhî, N. sg. n. Ptc. Fut. Pass.	-vat, Ac. sg. n. Adv.	-ya, N. sg. n.	Karm. -ta, N. sg. n. (rt. gam with â)
Since,	So long	of danger	one must be afraid,	as	danger	not-approached,

आगतं तु भयं वीक्ष्य नरः कुर्याद्यथोचितं ॥ ५६ ॥

gam with â, Ac. sg. n. past Ptc. Pass.	Ind.	-ya, Ac. sg.	îksh with vi, Ger.	-ra, N. sg.	kṛi, 3 sg. Pot. Par.	Ind.	-ta, N. sg. n.
approached	but	danger	having seen	a man	should act	as	proper. (56)

अधुनास्य संनिधाने पलायितुमक्षमः । तद्यथा भवितव्यं

Ind.	idam, G. sg. m.	-na, L. sg.	ay with palâ, Inf.	Karm. -ma, N. sg. m.	Ind.	Ind.	bhû, N. sg. n. Ptc. Fut. Pass.
Now	of him	in the presence	to escape	unable;	therefore	as	it is to be.

तद्भवतु तावद्विश्वासमुत्पाद्यास्य समीप-

tad, *N. sg. n.* bhû, 3 *sg. Imp. Par.* *Ind.* -sa, *Ac. sg.* pad *with* ud, *Ger. Caus.* idam, *G. sg. m.* -pa, *Ac. sg. n.*
that let be; first confidence having produced of him to the proximity

मुपगच्छामि। इत्यालोच्योपसृत्याब्रवीत्।

gam *with* upa, 1 *sg. Pres. Par.* *Ind.* loch *with* â, *Ger.* sri *with* upa, *Ger.* brû, 3 *sg. Impf. Par.*
I approach. Thus having reflected, having near-gone, he said:

आर्य त्वामभिवंदे। गृध्रो ऽवदत्। कस्त्वं।

-ya, *V. sg.* yushmad, *Ac. sg.* vand *with* abhi, 1 *sg. Pres. Atm.* -ra *N. sg.* vad, 3 *sg. Impf. Par.* kim, *N. sg. m.* yushmad, *N. sg.*
Reverend Sir, thee I salute. The vulture said: Who thou?

सो ऽवदत्। मार्जारो ऽहं। गृध्रो ब्रूते।

tad, *N. sg. m.* vad, 3 *sg. Impf. Par.* -ra, *N. sg.* asmad, *N. sg.* -ra, *N. sg.* bru, 3 *sg. Pres. Atm.*
He said: A cat I. The vulture says:

दूरमपसर नो चेद्धंतव्यो ऽसि मया। मार्जारो ऽवदत्।

-ra, *Ac. sg. n. Adv.* sri *with* apa, 2 *sg. Imp. Par.* *Ind.* *Ind.* han, *N. sg. m. Ptc. Fut. Pass.* as, 2 *sg. Pres. Par.* asmad, *I. sg.* -ra, *N. sg.* vad 3 *sg. Impf. Par.*
Far away-go; not if, to be killed thou art by me. The cat said.

श्रूयतां तावदस्मद्वचनं ततो यद्यहं बध्यस्तदा हंतव्यः।

śru, 3 *sg. Imp. Pass.* *Ind.* *Tp.* -na, *N. sg.* *Ind.* *Ind.* asmad, *N. sg.* -ya, *N. sg. m* (*rt.* han) *Ind.* han *N. sg. m. Ptc. Fut. Pass.*
It may be heard first of me-the speech; thereafter if I to be punished, then to be killed

यतः। जातिमात्रेण किं कश्चिद्धन्यते पूज्यते क्वचित्।

Ind. *Tp.* -ra, *I. sg.* *Ind.* kim-chid, *N. sg. m.* han, 3 *sg. Pres. Pass.* pûj, 3 *sg. Pres. Pass.* *Ind.*
For, Through birth-merely any one is punished, is honoured anywhere

व्यवहारं परिज्ञाय बध्यः पूज्यो ऽथवा भवेत्॥ ५७॥

-ra, *Ac. sg.* jñâ, *with* pari, *Ger.* -ya, *N. sg. m.* (*rt.* han) pûj, *N. sg. m. Ptc. Fut. Pass.* *Ind.* bhu, 3 *sg. Pot. Par.*
the conduct having scrutinised to be punished to be honoured or he should be. (57)

गृध्रो ब्रूते। ब्रूहि किमर्थमागतो ऽसि। सो ऽवदत्।

-ra, *N. sg.* brû, 3 *sg. Pres. Atm.* 2 *sg. Imp. Par.* *Ind.* gam *with* â, *N. sg. m. past Ptc. Pass.* as, 2 *sg. Pres. Par.* tad, *N. sg. m.* vad, 3 *sg. Impf. Par.*
The vulture says: Say, wherefore approached thou art? He said:

अहमत्र गंगातीरे नित्यस्नायी ब्रह्मचारी चांद्रायणव्रत-

asmad, *N. sg.* *Ind.* *Tp.* -ra, *L. sg.* *Karm.* -yin, *N. sg. m.* *Tp.* -rin, *N. sg. m.* *Karm.* -ta, *Ac. sg.*
I here on the Ganges-bank, constantly-bathing, religious study-observing the Chândrâyaṇa-vow

माचरंस्तिष्ठामि । युष्मान्धर्मज्ञानरतान्विश्वासभूमयः

-har *with* â, *N.sg.m.* *Ptc.Pres.Par.* sthâ, 1 *sg.* *Pres.Par.* yushmad, *Ac. pl.* *Ttp.* -ta, *Ac. pl. m.* *Ttp.* -mi, *N. pl.*

performing, stay. You of duty-the knowledge-enjoying of confidence-objects

पक्षिणः सर्वे सर्वदा ममाग्रे प्रस्तुवंति । अतो भवद्भ्यो

-kshin, *N. pl. m.* -va, *N. pl. m.* *Ind.* asmad, *G. sg.* -ra, *L. sg. Adv.* stu *with* pra, 3 *pl. Pres Par.* *Ind.* -vat, *Ab. pl. m.*

birds all always of me in the presence praise; therefore from you,

विद्यावयोवृद्धेभ्यो धर्मं श्रोतुमिहागतः । भवंतश्चैतादृशा

Ttp. -dha, *Ab. pl. m.* -ma, *Ac. sg.* -śru, *Inf.* *Ind.* gam *with* â, *N.sg.m.* *past Ptc.Pass.* -vat, *N. pl.m.* *Ind.* -śa *N. pl. m.*

in wisdom-(and) age-old, the duty of religion to hear hither approached. You and such

धर्मज्ञा यन्मामतिथिं हंतुमुद्यताः । गृहस्थधर्मश्चैषः ।

Ttp. -jña, *N. pl. m.* *Ind.* asmad, *Ac. sg.* -thi, *Ac. sg.* han, *Inf.* yam *with* ud, *N. pl. m.* *past Ptc Pass.* *Ttp.* -ma, *N sg.* *Ind.* etad, *N. sg. m.*

of religion-knowers, that me a guest to kill ready. A householder's-duty and this:

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।

-ri, *L. sg.* *Ind.* -ta, *N sg. n.* kri, *N. sg. n. Ptc. Fut. Pass.* -ya, *N. sg.* -ha, *Ac. sg.* gam *with* â, *L. sg. m.* *past Ptc Pass.*

To an enemy even proper to be exercised hospitality, to the house approached,

छेत्तुः पार्श्वगताच्छायां नोपसंहरते द्रुमः ॥ ५८ ॥

-tri, *Ab. sg.* *Ttp.* -ta, *Ab. sg. m.* -yâ, *Ac. sg.* *Ind.* hri, *with* upa-sam. 3 *sg. Pres. Âtm.* -ma, *N. sg.*

from the cutter to its side-come the shade not withdraws a tree. (58)

यदि वा धनं नास्ति तदा प्रीतिवचसाप्यतिथिः

Ind. *Ind.* -na, *N. sg.* *Ind.* as 3 *sg. Pres Par.* *Ind.* *Ttp.* -chas, *I. sg.* *Ind.* -thi, *N. sg.*

If or property not there is, then with affection-speech at least a guest

पूज्य एव ।

puj, *N sg. m, Ptc. Fut. Pass.* *Ind.*

to be honoured certainly.

यतः । तृणानि भूमिरुदकं वाक् चतुर्थी च सूनृता ।

Ind. -na, *N. pl.* -mi, *N. sg.* -ka, *N. sg.* -ch, *N. sg.* -tha, *N. sg. f.* *Ind.* -ta, *N. sg. f.*

For, Straw, room, water, speech as fourth and gentle,

एतान्यपि सतां गेहे नोच्छिद्यंते कदाचन ॥ ५९ ॥

-tad, *N. pl.* *Ind.* -t, *G. pl. m.* -ha, *L. sg.* *Ind.* chhid *with* ud, 3 *pl. Pres. Pass.* *Ind.*

these together of the good in the house not are wanting at any time. (59)

अपरं च। निर्गुणेष्वपि सत्त्वेषु दयां कुर्वंति साधवः।

-ra, *N. sg. n.* *Ind.* *Bahuv.* -ṇa, *L. pl. n.* *Ind.* -tva, *L. pl.* -yâ, *Ac. sg.* kṛi, 3 *pl. Pres. Par.* -dhu, *N. pl. m.*

Another and, Unto worthless even beings mercy show the good;

न हि संहरते ज्योत्स्नां चंद्रश्चांडालवेश्मनि ॥ ६० ॥

Ind. *Ind.* hṛi *with* sam, 3 *sg. Pres. Âtm.* -nâ, *Ac. sg.* -dra, *N. sg.* *Tp.* -man, *L. sg.*

not for withholds (her) light the moon at the Châṇḍâla-dwelling. (60)

अन्यच्च। अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते।

-ya, *N. sg. n.* *Ind.* -thi, *N. sg.* yad, *G. sg. m.* *Bahuv.* -śa, *N. sg. m.* -ha, *Ab. sg.* vṛit *with* prati-ni, 3 *sg. Pres. Âtm.*

Again and, A guest of whom broken-hoped from the house turns away,

स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ॥ ६१ ॥

tad, *N. sg. m.* *D. sg. m.* *Karm.* -ta, *Ac. sg. n.* dâ, *Ger.* -ya, *Ac. sg.* dâ *with* â, *Ger.* gam, 3 *sg. Pres. Par.*

He to him the guilt having given, the merit having taken, goes. (61)

अन्यच्च। उत्तमस्यापि वर्णस्य नीचो ऽपि गृहमागतः।

-ya, *N. sg. n.* *Ind.* -ma, *G. sg. m.* *Ind.* -ṇa, *G. sg.* -cha, *N. sg. m.* *Ind.* -ha, *Ac. sg.* gam *with* â, *N. sg. m. past Ptc. Pass.*

Again and, Of the highest even caste a low person even to the house come

पूजनीयो यथा योग्यं सर्वदेवमयो ऽतिथिः ॥ ६२ ॥

pûj, *N. sg. m. Ptc. Fut. Pass.* *Ind.* -ya, *N. sg. n.* -ya, *N. sg. m.* -thi, *N. sg.*

to be honoured as proper, all-gods representing a guest. (62)

गृध्रो ऽवदत्। मार्जारो हि मांसरुचिः पक्षिशावकाश्चात्र

-ra, *N. sg.* vad, 3 *sg. Impf. Par.* -ra, *N. sg.* *Ind.* *Bahuv.* -chi, *N. sg. m.* *Tp.* -ka, *N. pl. m.* *Ind.* *Ind.*

The vulture said: Cat certainly meat-liking, of birds-the young ones and here

निवसंति तेनाहमेवं ब्रवीमि। तच्छ्रुत्वा मार्जारो

vas *with* ni, 3 *pl. Pres. Par.* tad, *I. sg. n. Adv.* asmad, *N. sg.* *Ind.* brû, 1 *sg. Pres. Par.* tad, *Ac. sg. n.* śru, *Ger.* -ra, *N. sg.*

dwell, therefore I thus speak. This having heard the cat

भूमिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च। मया धर्मशास्त्रं

-mi, *Ac. sg.* spriś, *Ger.* -ṇa, *Ac. du.* spriś, 3 *sg. Pres. Par.* brû, 3 *sg. Pres. Âtm.* *Ind.* asmad, *I. sg.* *Tp.* -ra, *Ac. sg.*

the ground having touched, the ears touches, says and: By me the law-book

श्रुत्वा वीतरागेणेदं दुष्करं व्रतं चांद्रायणमध्यवसितं।

śru, *Ger.* *Bahuv.* -ga, *I. sg. m.* idam, *N. sg. n.* -ra, *N. sg. n.* -ta, *N. sg.* -ṇa, *N. sg. n.* so *with* adhi-ava, *N. sg. n. past Ptc. Pass.*

having heard, with gone-passions, this difficult vow Chândrâyaṇa undertaken.

परस्परं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो

Ind. vad *with* vi, *G. pl. n.* *Ptc. Pres. Âtm.* *Ind.* *Tp.* -ra, *G. pl.* *Karm.* -sâ, *N. sg.* -ma, *N. sg. m.*

With-one-another of the disputing even law-books 'not-injuring the highest

धर्म इत्यत्रैकमत्यं । यतः ।

-ma, *N. sg.* *Ind.* *Ind.* -ya, *N. sg.* *Ind.*

duty' thus here unanimity. For,

सर्वहिंसानिवृत्ता ये नराः सर्वसहाश्च ये ।

Tp. -ta, *N. pl. m.* (*rt.* vrit *with* ni). yad, *N. pl. m.* -ra, *N. pl.* *Tp.* -ha, *N. pl. m.* *Ind.* yad, *N. pl. m.*

From all-injury-abstaining which men, all-enduring and who,

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥ ६३ ॥

-va, *G. sg. n.* *Karm.* -ta, *N. pl. m.* *Ind.* tad, *N. pl. m.* -ra, *N. pl.* *Tp.* -min, *N. pl. m.*

of everything support-being and, those men to heaven-going. (63)

एक एव सुहृद्धर्मो निधने ऽप्यनुयाति यः ।

-ka, *N. sg. m.* *Ind.* -d, *N. sg.* -ma, *N. sg.* -na, *L. sg.* *Ind.* yâ *with* anu, 3 *sg. Pres. Par.* yad, *N. sg. m.*

One only friend, virtue, in death even follows who,

शरीरेण समं नाशं सर्वमन्यत्तु गच्छति ॥ ६४ ॥

-ra, *I. sg.* -ma, *Ac. sg. n. Adv.* -śa, *Ac. sg.* -va, *N. sg. n.* -ya, *N. sg. n.* *Ind.* gam, 3 *sg. Pres. Par.*

with the body together to destruction everything else but goes. (64)

यो ऽत्ति यस्य यदा मांसमुभयोः पश्यतांतरं ।

yad, *N. sg. m.* ad, 3 *sg. Pres. Par.* yad, *G. sg. m.* *Ind.* -sa, *Ac. sg.* -bha, *G. du. m.* driś, 2 *pl. Imp. Par.* -ra, *Ac. sg.*

Who eats of whom when the flesh, of both behold the difference,

एकस्य क्षणिका प्रीतिरन्यः प्राणैर्विमुच्यते ॥ ६५ ॥

-ka, *G. sg. m.* -ka, *N. sg. f.* -ti, *N. sg.* -ya, *N. sg.* -na, *I. pl.* much *with* vi, 3 *sg. Pres. Pass.*

of the one momentary enjoyment, the other of life deprived. (65)

मर्तव्यमिति यद्दुःखं पुरुषस्योपजायते ।

mri, *N. sg. n. Ptc. Fut. Pass.* *Ind.* yad, *N. sg. n.* -kha, *N. sg.* -sha, *G. sg.* jan *with* upa, 3 *sg. Pres. Âtm.*

'It must be died,' thus what pain of a man is produced,

शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुं ॥ ६६ ॥

-ya, *N. sg. m.* tad, *I. sg. n.* -na, *I. sg.* -ra, *N. sg. m.* *Ind.* raksh *with* pari, *Inf.*

possible by that analogy an enemy even to save. (66)

शृणु पुनः। स्वच्छंदवनजातेन शाकेनापि प्रपूर्यते।

śru, 2 *sg. Imp. Par.* *Ind.* *Ttp.* -ta, *I. sg. m.* or *n.* -ka, *I. sg.* *Ind.* prî *with* pra, 3 *sg. Pres. Pass.*

Listen again, By the spontaneously-in the wood-growing herb even it is filled,

अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् ॥ ६७ ॥

idam, *G. sg. n.* *Karm.* -ra, *G. sg.* -tha, *L. sg. Adv.* kim, *N. sg. m.* kri, 3 *sg. Pot. Par.* -ka, *Ac. sg.* -hat, *Ac. sg. n.*

of this burnt-stomach on account of who would commit a crime great? (67)

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः। ततो

Ind. śvas, *with* vi, *Ger. Caus.* tad, *N. sg. m.* -ra, *N. sg.* *Ttp.* -ra, *L. sg.* sthâ, *N. sg. m. past Ptc. Pass.* *Ind.*

Thus having made to confide, that cat in the tree-hollow remained. Then,

दिनेषु गच्छत्सु पक्षिशावकानाक्रम्य कोटर-

-na, *L. pl.* gam, *L. pl. m.* or *n. Ptc. Pres. Par.* *Ttp.* -ka, *Ac. pl. m.* kram *with* â, *Ger.* -ra, *Ac. sg.*

the days passing on, of the birds-the young ones having approached, to the hollow

मानीय प्रत्यहं खादति। येषामपत्यानि खादितानि

nî *with* â, *Ger.* *Avyay.* khâd, 3 *sg. Pres. Par.* yad, *G. pl. m.* -ya, *N. pl.* khâd, *N. pl. n. past Ptc. Pass.*

having brought, daily he eats. Of whom the young ones eaten,

तैः शोकार्तैर्विलपद्भिरितस्ततो जिज्ञासा समारब्धा।

tad, *I. pl. m.* *Ttp.* -ta, *I. pl. m.* lap *with* vi, *I. pl. m. Ptc. Pres. Par.* *Ind. Ind.* -sâ, *N. sg.* rabh *with* sam-â *N. sg. f. past Ptc. Pass.*

by those, sorrow-pained, wailing, here (and) there enquiry begun.

तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य बहिः

tad, *Ac. sg. n.* jñâ, *with* pari, *Ger.* -ra, *N. sg.* -ra, *Ab. sg.* sri *with* nis, *Ger.* *Ind.*

That having perceived, the cat from the hollow having slipped out

पलायितः। पश्चात्पक्षिभिरितस्ततो निरूपयद्भिस्तत्र

ay *with* palâ, *N. sg. m. past Ptc. Pass.* *Ind.* -kshin, *I. pl.* *Ind. Ind.* rûp *with* ni, *I. pl. m. Ptc. Pres. Par.* *Ind.*

away-gone. Afterwards by the birds here (and) there searching, there

तरुकोटरे शावकास्थीनि प्राप्तानि। अनंतरं त ऊचुः।

Ttp. -ra, *L. sg.* *Ttp.* -thi, *N. pl.* âp *with* pra, *N. pl. n. past Ptc. Pass.* *Ind.* tad, *N. pl. m.* vach, 3 *pl. Perf. Par.*

in the tree-hollow of the young ones-the bones discovered. Thereupon they said

अनेनैव जरद्गवेनास्माकं शावकाः खादिता इति सर्वैः

idam, *I. sg. m.* *Ind.* -va, *I. sg.* asmad, *G. pl.* -ka, *N. pl. m.* khâd, *N. pl. m. past Ptc. Pass.* *Ind.* -va, *I. pl. m.*

'By this very Jaradgava of us the young ones eaten.' Thus by all

पक्षिभिर्निश्चित्य गृध्रो व्यापादितः। अतो ऽहं

-kshin, *N. pl. m.* chi, *with* nis, *Ger.* -ra, *N. sg.* pad *with* vi-â, *N. sg. m. past Ptc. Pass. Caus.* *Ind.* asmad, *N. sg.*
the birds having ascertained the vulture killed. Therefore I

ब्रवीमि। अज्ञातकुलशीलस्येत्यादि। इत्याकर्ण्य स

brû, 1 *sg. Pres. Par.* *Bahuv.* -la, *G. sg. m.* *Bahuv.* -di, *Ac. sg. n.* *Ind.* karṇ, *with* â, *Ger.* tad, *N. sg. m.*
say: of one of unknown-family-(and) character, etc. Thus having heard that

जंबुकः सकोपमाह। मृगस्य प्रथमदर्शनदिने भवानप्य-

-ka, *N. sg.* *Avyay.* ah, 3 *sg. Perf. Par.* -ga, *G. sg.* *Ttp.* -na, *L. sg.* -vat, *N. sg. m.* *Ind.*
jackal with anger says: Of the deer on the first-seeing-day you also

ज्ञातकुलशील एव। तत्कथं भवता सहैतस्य

Bahuv. -la, *N. sg. m.* *Ind.* *Ind. Ind.* -vat, *I. sg. m.* *Ind.* etad, *G. sg. m.*
one of unknown-family-(and) character just; then how you with of him

स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते।

Ttp. -ti, *N. sg.* *Ind.* vṛidh, 3 *sg. Pres. Âtm.*
the affection-continuance higher-higher grows?

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि।

Ind. *Karm.* -na, *N. sg.* *Ind.* as, 3 *sg. Pres. Par.* ślâgh, *N. sg. m. Ptc. Fut. Pass.* *Ind.* *Bahuv.* -dhî, *N. sg. m.* *Ind.*
Where a learned-man not is, to be praised there one of little-intellect even,

निरस्तपादपे देशे एरंडो ऽपि द्रुमायते ॥ ६८॥

Bahuv. -pa, *L. sg. m.* -śa, *L. sg.* -ḍa, *N. sg.* *Ind.* drumâya, 3 *sg. Pres. Âtm.*
in an of trees-deprived place the Eraṇḍa plant even is considered a tree. (68)

अन्यच्च। अयं निजः परो वेति गणना लघुचेतसां।

-ya, *N. sg. n.* *Ind.* idam, *N. sg. m.* -ja, *N. sg. m.* -ra, *N. sg. m.* *Ind.* *Ind.* -nâ, *N. sg.* *Bahuv.* -tas, *G. pl. m.*
Again and, 'This one of us, a stranger or' thus calculation of the narrow-minded,

उदारचरितानां तु वसुधैव कुटुंबकं ॥ ६९॥

Bahuv. -ta, *G. pl. m.* *Ind.* *Ttp.* -dhâ, *N sg.* *Ind.* -ka, *N. sg.*
of persons of generous-conduct on the contrary the earth even a family. (69)

यथायं मृगो मम बंधुस्तथा भवानपि। मृगो

Ind. idam, *N sg. m.* -ga, *N. sg.* asmad, *G. sg.* -dhu, *N sg.* *Ind.* -vat, *N. sg. m.* *Ind.* -ga, *N. sg.*
As this deer of me a friend, thus you also. The deer

ऽब्रवीत्। किमनेनोत्तरोत्तरेण। सर्वैरेकत्र विस्रंभालापैः

brû, 3 *sg. Impf. Par.* kim, *N. sg. n.* idam, *I. sg. n.* -ra, *I. sg.* -va, *I. pl. m.* *Ind.* *Ttp.* -pa, *I. pl.*

said: What with this discussion? by all in one place, with confidence-talks,

सुखिभिः स्थीयतां।

-khin, *I. pl. m.* sthâ, 3 *sg. Imp. Pass.*

happy let be remained.

यतः। न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्रिपुः।

Ind. *Ind.* kim-chit, *N. sg. m.* *G. sg. m.* -ra, *N. sg.* *Ind.* kim-chit, *N. sg. m.* *G. sg. m.* -pu, *N. sg.*

For, Not any body of any body the friend, not any body of any body the enemy,

व्यवहारेण मित्राणि जायंते रिपवस्तथा ॥ ७० ॥

-ra, *I. sg.* -ra, *N. pl.* jan, 3. *pl. Pres. Âtm.* -pu, *N. pl.* *Ind.*

through intercourse friends are made, enemies likewise. (70)

काकेनोक्तं। एवमस्तु। अथ प्रातः सर्वे यथाभिमतदेशं गताः।

-ka, *I. sg.* vach, *N. sg. n. past Ptc. Pass.* *Ind.* as, 3 *sg. Imp. Par.* *Ind.* *Ind.* -va, *N. pl. m.* *Karm.* -śa, *Ac. sg.* gam, *N. pl. m. past Ptc. Pass.*

By the crow said: Thus it be. Now in the morning all to ad libitum-place gone.

एकदा निभृतं शृगालो ब्रूते। सखे ऽस्मिन्वनैकदेशे शस्यपूर्णक्षेत्रम-

Ind. -ta, *Ac. sg. n. Adv.* -la, *N. sg.* brû, 3 *sg. Pres. Âtm.* -khi, *V. sg.* idam, *L. sg. m.* *Ttp.* -śa, *L. sg.* *Karm.* -ra, *N. sg.*

One day secretly the jackal says: Friend, in this of the wood-one part a corn-filled-field

स्ति। तदहं त्वां नीत्वा दर्शयामि। तथा कृते

as, 3 *sg. Pres. Par.* tad, *Ac. sg. n.* asmad, *N. sg.* yushmad, *Ac. sg.* nî, *Ger.* driś, 1 *sg. Pres. Par. Caus.* *Ind.* kri, *L. sg. n. past Ptc. Pass.*

is, that I, thee having conducted, show. Thus done

सति मृगः प्रत्यहं तत्र गत्वा शस्यं खादति। अथ क्षेत्रपतिना

as, *L. sg. n. Ptc. Pres. Par.* -ga, *N. sg.* *Avyay.* *Ind.* gam, *Ger.* -ya, *Ac. sg.* khâd, 3 *sg. Pres. Par.* *Ind.* *Ttp.* -ti, *I. sg.*

being, the deer daily there having gone the corn eats. Now by the field-owner

तद्दृष्ट्वा पाशो योजितः। अनंतरं पुनरागतो

tad, *Ac. sg. n.* driś, *Ger.* -śa, *N. sg.* yuj, *N. sg. m. past Ptc. Pass. Caus.* *Ind.* *Ind.* gam *with* â, *N. sg. m. past Ptc. Pass.*

that having perceived a snare fixed. Thereupon again approached

मृगः पाशैर्बद्धो ऽचिंतयत्। को मामितः कालपाशा-

-ga, *N. sg.* -śa, *I. pl.* bandh, *N. sg. m. past Ptc. Pass.* chint, 3 *sg. Impf. Par.* kim, *N. sg. m.* asmad, *Ac. sg.* *Ind.* *Ttp.* -śa, *Ab. sg.*

the deer by the snares caught thought: Who me from here from the death-snare,

द्दिव व्याधपाशात्त्रातुं मित्रादन्यः समर्थः। तत्रां-

Ind. *Tlp.* -śa, *Ab. sg.* trai, *Inf.* -ra, *Ab. sg.* -ya, *N. sg. m.* -tha, *N. sg. m.* *Ind.*

as it were, from the hunter's-snare to save, from the friend different, able? There

तरे जंबुकस्तत्रागत्योपस्थितो ऽचिंतयत्।

-ra, *L. sg. n. Adv.* -ka, *N. sg. m.* *Ind.* gam *with* â, *Ger.* sthâ *with* upa, *N. sg. m. past Ptc. Pass.* chint, 3 *sg. Impf. Par.*

meantime the jackal there having gone, near-stepped thought:

फलिता तावदस्माकं कपटप्रबंधेन मनोरथसिद्धिः। एतस्यो-

-ta, *N. sg. f.* *Ind.* asmad, *G. pl.* *Tlp.* -dha, *I. sg.* *Tlp.* -dhi, *N. sg.* etad, *G. sg. m.*

Fruit-bearing then of us through the deceit-plot the wish-accomplishment; of him,

त्कृत्यमानस्य मांसासृग्लिप्तान्यस्थीनि मयावश्यं प्राप्तव्यानि।

krit *with* ud, *G. sg. m. Ptc. Pres. Pass.* *Tlp.* -ta, *N. pl. n.* -thi, *N. pl.* asmad, *I. sg.* *Ind.* âp *with* pra, *N. pl. n. Ptc. Fut. Pass.*

being cut up, the flesh-blood-smeared bones by me surely to be got.

तानि बाहुल्येन भोजनानि भविष्यंति। मृगस्तं दृष्ट्वो-

tad, *N. pl. n.* -ya, *I. sg.* -na, *N. pl.* bhû, 3 *pl. Fut.* ii. *Par.* -ga, *N. sg.* tad, *Ac. sg. m.* dṛiś, *Ger.*

They in abundance food will be. The deer him having seen

ल्लासितो ब्रूते। सखे छिंधि तावन्मम बंधनं। सत्वरं त्रायस्व

las *with* ud, *N. sg. m. past Ptc. Pass. Caus.* brû, 3 *sg. Pres. Âtm.* -khi, *V. sg.* chhid, 2 *sg. Imp. Par.* *Ind.* asmad, *G. sg.* -na, *Ac. sg.* *Avyay.* trai, 2 *sg Imp. Âtm.*

delighted says: Friend, cut now of me the fetter; quickly deliver

मां। यतः।

asmad, *Ac. sg.* *Ind.*

me. For,

आपत्सु मित्रं जानीयाद्युद्धे शूरमृणे शुचिं।

-d, *L. pl.* -ra, *Ac. sg.* jñâ, 3 *sg. Pot. Par.* -dha, *L. sg.* -ra, *Ac. sg.* -na, *L. sg.* -chi, *Ac. sg. m.*

In misfortunes a friend one may know, in battle a hero, in debt an honest man,

भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बांधवान्॥ ७१॥

-yâ, *Ac. sg.* kshi, *L. pl. n. past Ptc. Pass.* -ta, *L. pl.* -na, *L. pl.* *Ind.* -va, *Ac. pl.*

a wife in lost riches, in troubles and relations. (71)

अपरं च। उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे।

-ra, *N. sg. n.* *Ind.* -va, *L. sg.* -na, *L. sg.* *Ind.* *Ind.* -sha, *L. sg.* *Tlp.* -va, *L. sg.*

Another and, At a festival, in affliction and even, in dearth, in reign-revolution,

राजद्वारे श्मशाने च यस्तिष्ठति स बांधवः॥ ७२॥

Tlp. -ra, *L. sg.* -na, *L. sg.* *Ind.* yad, *N. sg. m.* sthâ, 3 *sg. Pres. Par.* tad, *N. sg. m.* -va, *N. sg.*

at the king's door, on the cemetery and who stands, he a friend. (72)

जंबुको मुहुर्मुहुः पाशं विलोक्याचिंतयत्। दृढस्तावदयं
-ka, *N. sg.* *Ind.* *Ind.* -śa, *Ac. sg.* lok *with* vi, *Ger.* chint, 3 *sg. Impf. Par.* -ḍha, *N. sg. m.* *Ind.* idam, *N. sg. m.*
The jackal again-again the snare having eyed thought: Strong so far this

बंधः। ब्रूते च। सखे स्नायुनिर्मिता एते
-dha, *N. sg.* brû, 3 *sg. Pres. Âtm.* *Ind.* -khi, *V. sg.* *Ttp.* -ta, *N. pl. m.* etad, *N. pl. m.*
fetter; says and: Friend, of sinews-made these

पाशास्तदद्य भट्टारकवारे कथमेतान्दंतैः स्पृशामि।
-śa, *N. pl.* *Ind.* *Ind.* -ra, *L. sg.* *Ind.* etad, *Ac. pl. m.* -ta, *I. pl.* spriś, 1 *sg. Pres. Par.*
snares, therefore to-day on a Sun-day how these with the teeth I touch?

मित्र यदि चित्ते नान्यथा मन्यसे तदा प्रभाते
-ra, *V. sg.* *Ind.* -ta, *L. sg.* *Ind.* *Ind.* man, 2 *sg. Pres. Âtm.* *Ind.* -ta, *L. sg.*
Friend, if in thy mind not otherwise thou thinkest, then in the morning

यत्त्वया वक्तव्यं तत्कर्तव्यं।
yad, *N. sg. n.* yushmad, *I. sg. m.* vach, *N. sg. n. Ptc. Fut. Pass.* tad, *N. sg. n.* kṛi, *N. sg. n. Ptc. Fut. Pass.*
what by thee to be said, that to be done.

इत्युक्त्वा तत्समीप आत्मानमाच्छाद्य स्थितः
Ind. vach, *Ger.* *Ttp.* -pa, *L. sg.* -man, *Ac. sg.* chhad *with* â, *Ger.* sthâ, *N. sg. m. past Ptc. Pass.*
Thus having said, of him-in the neighbourhood himself having concealed stood

सः। अनंतरं स काकः प्रदोषकाले मृगमनागतम-
tad, *N. sg. m.* *Ind.* tad, *N. sg. m.* -ka, *N. sg.* *Ttp.* -la, *L. sg.* -ga, *Ac. sg.* *Karm.* -ta, *Ac. sg. m.*
he. Thereupon that crow at evening-time the deer not-returned

वलोक्येतस्ततो ऽन्विष्य तथाविधं दृष्ट्वो-
lok *with* ava, *Ger.* *Ind.* *Ind.* ish *with* anu, *Ger.* -dha, *Ac. sg. m.* dṛiś, *Ger.*
having seen, here (and) there having searched, the so-conditioned having seen,

वाच। सखे किमेतत्। मृगेणोक्तं।
vach, 3 *sg. Perf. Par.* -khi, *V. sg.* kim, *N. sg. n.* etad, *N. sg. n.* -ga, *I. sg.* vach, *N. sg. n. past Ptc. Pass.*
said: Friend, what this? By the deer said:

अवधीरितसुहृद्वाक्यस्य फलमेतत्। तथा चोक्तं।
Karm. -ya, *G. sg.* -la, *N. sg.* etad, *N. sg. n.* *Ind.* *Ind.* vach, *N. sg. n. past Ptc. Pass.*
Of the slighted-friend's-word the fruit this. Thus and said:

सुहृदां हितकामानां यः शृणोति न भाषितं ।

-d, *G. pl.* *Bahuv.* -ma, *G. pl. m.* yad, *N. sg. m.* śru, 3 *sg. Pres. Par.* *Ind.* -ta, *Ac. sg.*

Of friends well-wishing who hears not the word,

विपत्संनिहिता तस्य स नरः शत्रुनंदनः ॥ ७३ ॥

-pad, *N. sg.* dhâ *with* sam-ni, *past Ptc. Pass.* *N. sg. f.* tad, *G. sg. m.* *N. sg. m.* -ra, *N. sg.* *Ttp.* -na, *N. sg. m.*

adversity near of him; that man an enemy-delighter. (73)

काको ब्रूते । स वंचकः क्वास्ते । मृगे-

-ka, *N. sg.* brû, 3 *sg. Pres. Âtm.* tad, *N. sg. m.* -ka, *N. sg.* *Ind.* âs, 3 *sg. Pres. Âtm.* -ga, *I. sg.*

The crow says: that rogue (jackal) where does he sit? By the deer

णोक्तं । मन्मांसार्थी तिष्ठत्यत्रैव । काको ब्रूते ।

vach, *N. sg. n.* *past Ptc. Pass.* *Ttp.* -thin, *N. sg. m.* sthâ, 3 *sg. Pres. Par.* *Ind.* *Ind.* -ka, *N. sg.* brû, 3 *sg. Pres. Âtm.*

said: For my-flesh-longing he stands there just. The crow says:

उक्तमेव मया पूर्वं ।

vach, *N. sg. n.* *past Ptc. Pass.* *Ind.* asmad, *I. sg.* -va, *Ac. sg. n. Adv.*

Said indeed by me before.

अपराधो न मेऽस्तीति नैतद्विश्वासकारणं ।

-dha, *N. sg.* *Ind.* asmad, *G. sg.* as, 3 *sg. Pres. Par.* *Ind.* *Ind.* etad, *N. sg. n.* *Ttp.* -ṇa, *N. sg.*

'An offence not of me is,' thus not this for confidence-a reason,

विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥ ७४ ॥

vid, 3 *sg. Pres. Pass.* *Ind.* -sa, *Ab. pl. m.* -ya, *N. sg.* -vat, *G. pl. m.* *Ind.*

it is known for from the mischievous danger of the virtuous even. (74)

दीपनिर्वाणगंधं च सुहृद्वाक्यमरुंधतीं ।

Ttp. -dha, *Ac. sg.* *Ind.* *Ttp.* -ya, *Ac. sg.* -tî, *Ac. sg.*

Of a lamp-extinction-the smell and, a friend's-word, the star Arundhatî,

न जिघ्रंति न शृण्वंति न पश्यंति गतायुषः ॥ ७५ ॥

Ind. ghrâ, 3 *pl. Pres. Par.* *Ind.* śru, 3 *pl. Pres. Par.* *Ind.* dṛiś, 3 *pl. Pres. Par.* *Bahuv.* -yus, *N. pl. m.*

not smell, not hear, not see those whose life-is gone. (75)

परोक्षे कार्यहंतारं प्रत्यक्षे प्रियवादिनं ।

-sha, *L. sg. n.* *Ttp.* -tṛi, *Ac. sg. m.* -sha, *L. sg. n.* *Ttp.* -din, *Ac. sg. m.*

Away from-the eye design-destroying, before-the eye kind words-speaking,

वर्जयेत्तादृशं मित्रं विषकुंभं पयोमुखं ॥ ७६ ॥

vṛij, 3 *sg. Pot. Par.* -śa, *Ac. sg. n.* -ra, *Ac. sg.* *Ttp.* -bha, *Ac. sg.* *Bahuv.* -kha, *Ac. sg. m.*

one should avoid such a friend, a poison-pot having a milk-surface. (76)

ततः काको दीर्घं निःश्वस्य । अरे वंचक किं

Ind.	-ka, *N. sg.*	-gha, *Ac. sg. n. Adv.*	śvas *with* nis, *Ger.*	*Ind.*	-ka, *V. sg.*	kim, *N. sg. n.*
Then	the crow	deeply	having sighed:	Alas,	rogue,	what

त्वया पापकर्मणा कृतं । यतः ।

yushmad, *I. sg.*	*Bahuv.* -man, *I. sg. m.*	kri, *N. sg. n. past Ptc. Pass.*	*Ind.*
by thee	wicked-deeds performing	done?	For,

संलापितानां मधुरैर्वचोभिर्मिथ्योपचारैश्च वशीकृतानां ।

lap *with* sam, *G. pl. m. past Ptc. Pass. Caus.*	-ra, *I. pl. n.*	-chas, *I. pl.*	*Karm.* -ra, *I. pl.*	*Ind.*	vaśī-kri, *G. pl. m. past. Ptc. Pass*
Of those addressed	with sweet	words,	with pretended-services	and	enchanted,

आशावतां श्रद्दधतां च लोके किमर्थिनां वंचयितव्यमस्ति ॥ ७७ ॥

-vat, *G. pl. m.*	śrad-dhā, *G. pl. m. Ptc. Pres. Par.*	*Ind.*	-ka, *L. sg.*	*Ind.*	-thin, *G. pl. m.*	vañch, *N. sg. n Ptc. Fut. Pass. Caus.*
of the hopeful,	of the confiding	and	in the world,	why	of supplicants	cheating to be done is? (77)

उपकारिणि विश्रब्धे शुद्धमतौ यः समाचरति पापं ।

-rin, *L. sg. m.*	śrambh *with* vi, *L. sg. m. past Ptc. Pass.*	*Bahuv.* -ti, *L. sg. m.*	yad, *N. sg. m.*	char *with* sam-â, *3 sg. Pres. Par.*	-pa, *Ac. sg. n.*
Upon the beneficent,	the confident,	the pure-minded,	who	practices	wickedness,

तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥ ७८ ॥

tad, *Ac. sg. m.*	-na, *Ac. sg.*	*Bahuv.* -dha, *Ac. sg. m.*	-vat, *V. sg. f.*	*Tp.* -dhâ, *V. sg.*	*Ind.*	vah, *2 sg. Pres. Par.*
that	man	treacherous,	O venerable	earth,	how	dost thou bear? (78)

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।

Karm. -na, *I. sg.*	-ma, *Ac. sg. n. Adv.*	-ya, *Ac. sg.*	-ti, *Ac. sg.*	*Ind.*	*Ind.*	*Ind.*	kri, *3 sg. Pot. Par. Caus.*
The wicked man	with	friendship,	affection	and	also	not	one should make,

उष्णो दहति चांगारः शीतः कृष्णायते करं ॥ ७९ ॥

-ṇa, *N. sg. m.*	dah, *3 sg. Pres. Par.*	*Ind.*	-ra, *N. sg.*	-ta, *N. sg. m.*	krishnaya, *3 sg. Pres. Âtm.*	-ra, *Ac. sg.*
hot	burns	and	the coal,	cold	it blackens	the hand. (79)

अथवा स्थितिरियं दुर्जनानां ।

Ind.	-ti, *N. sg.*	idam, *N. sg. f.*	*Karm.* -na, *G. pl.*
Or else	the maxim	this	of the wicked:

प्राक्पादयोः पतति खादति पृष्ठमांसं ।

prâch, *Ac. sg. n. Adv.*	-da, *L. du.*	pat, *3 sg. Pres. Par.*	khâd, *3 sg. Pres. Par.*	*Tp.* -sa, *Ac. sg*
In front	at the feet	he falls,	he eats	of the back-the flesh;

कर्णे कलं किमपि रौति शनैर्विचित्रं।
-ṇa L. sg. -la, Ac. sg. n. kim, Ac. sg. n. Ind. ru, 3 sg. Pres. Par. Ind. -ra, Ac. sg. n.
in the ear tune some he hums softly a wondrous one;

छिद्रं निरूप्य सहसा प्रविशत्यशंकः
-ra Ac. sg. rûp with ni, Ger. -has, I. sg. viś, with pra, 3 sg. Pres. Par. Bahuv. -ka, N. sg. m.
a hole having espied with haste he enters fearless;

सर्वं खलस्य चरितं मशकः करोति ॥ ८० ॥
-va, Ac. sg. n. -la, G. sg. m. -ta, Ac. sg. n. -ka, N. sg. kri, 3 sg. Pres. Par.
the whole of the wicked conduct the gnat practises. (80)

दुर्जनः प्रियवादी च नैतद्विश्वासकारणं।
Karm. -na, N. sg. Ttp. -din, N. sg. m. Ind. Ind. etad, N. sg. n. Ttp. -ṇa, N. sg.
A wicked a kind words-speaking and, not this a confidence-reason,

मधु तिष्ठति जिह्वाग्रे हृदि हालाहलं विषं ॥ ८१ ॥
-dhu, N. sg. n. sthâ, 3 sg. Pres. Par. Ttp. -ra, L. sg. -d, L. sg. -la, N. sg. n. -sha, N. sg.
honey stands on the tongue-tip, in the heart Hâlâhala poison. (81)

अथ प्रभाते क्षेत्रपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्का-
Ind. -ta, L. sg. Ttp. -ti, N. sg. Bahuv. -ta, N. sg. m. tad, Ac. sg. m. -śa, Ac. sg. gam with â, N. sg. m. Ptc. Pres. Par.
Now in the morning the field-owner staff-in hand that place approaching

केनावलोकितः। तमालोक्य काकेनोक्तं। सखे
-ka, I. sg. lok with ava, N. sg. m. past Ptc. Pass. tad, Ac. sg. m. lok with â, Ger. -ka, I. sg. vach, N. sg. n. past Ptc. Pass. -khi, V. sg.
by the crow espied. Him having seen by the crow said: Friend

मृग त्वमात्मानं मृतवत्संदर्श्य वातेनोदरं पूरयित्वा
-ga, V. sg. yushmad, N. sg. -man, Ac. sg. Ind. driś with sam, Ger. Caus. -ta, I. sg. -ra, Ac. sg. pri, Ger.
deer, thou thyself dead-like having shown, with wind the stomach having filled,

पादान्स्तब्धीकृत्य तिष्ठ। यदाहं शब्दं करोमि तदा त्वमु-
-da, Ac. pl. stabdhi-kri, Ger. sthâ, 2 sg. Imp. Par. Ind. asmad, N. sg. -da, Ac. sg. kri, 1 sg. Pres. Par. Ind. yushmad, N. sg.
the feet having stiffened, remain. When I a noise make, then thou

त्थाय सत्वरं पलायिष्यसि। मृगस्तथैव काकवचनेन
sthâ with ud, Ger. Avyay. ay with palâ, 2 sg. Fut. ii. Par. -ga, N. sg. Ind. Ind. Ttp. -na, I. sg.
having got up with-haste wilt run away. The deer thus just by the crow's-word

स्थितः। ततः क्षेत्रपतिना हर्षोत्फुल्ललोचनेन तथाविधो
stha, N. sg. m. past Ptc. Pass. Ind. Ttp. -ti, I. sg. Bahuv. -na, I. sg. m. -dha, N. sg. m.
remained. Then by the field-owner, whose eyes-(were) expanded-with joy, the so-conditioned

मृग आलोकितः। अः स्वयं मृतोऽसि। इत्युक्त्वा मृगं

-ga, N. sg. lok with â, N. sg. m. past Ptc. Pass. Ind. Ind. mri, N. sg. m. past Ptc. Pass. as, 2 sg. Pres. Par. Ind. vach, Ger. -ga, Ac. sg.

deer perceived. 'Ha! of thyself dead thou art.' Thus having said the deer

बंधनान्मोचयित्वा पाशान्ग्रहीतुं सयत्नो बभूव। ततः

-na, Ab. sg. much, Ger. -sa, Ac. pl. grah, Inf. Bahuv. -na, N. sg. m. bhû, 3 sg. Perf. Par. Ind.

from the fetter having delivered, 'the snare to take up busy he was. Then

काकशब्दं श्रुत्वा मृगः सत्वरमुत्थाय पलायितः।

Ttp. -da, Ac. sg. śru, Ger. -ga, N. sg. Avyay. sthâ with ud, Ger. ay with palâ, N. sg. m. past Ptc. Pass.

the crow's-voice having heard, the deer with-haste having risen, escaped.

तमुद्दिश्य तेन क्षेत्रपतिना क्षिप्तेन लगुडेन शृगालो हतः।

tad, Ac. sg. m. diś with ud, Ger. tad, I. sg. m. Ttp. -ti, I. sg. kship, I. sg. m. past Ptc. Pass. -da, I. sg. -la, N. sg. han, N. sg. m. past Ptc. Pass.

Him aiming-at by that field-owner with a thrown stick the jackal killed.

तथा चोक्तं। त्रिभिर्वर्षैस्त्रिभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः।

Ind. Ind. vach, N. sg. n. past Ptc. Pass. tri, I. pl. -sha, I. pl. tri, I. pl. -sa, I. pl. tri, I. pl. -ksha, I. pl. tri, I. pl. -na I. pl.

Thus and said: In three years, in three months, in three fortnights, in three days,

अत्युत्कटैः पापपुण्यैरिहैव फलमश्नुते ॥ ८२ ॥

Karm. -ṭa, I. pl. n. Dvandva. -ya, I. pl. n. Ind. Ind. -la, Ac. sg. aś, 3 sg. Pres. Âtm.

through extraordinary good (and)-bad (actions) here even the fruit one reaps. (82)

अतोऽहं ब्रवीमि भक्ष्यभक्षकयोः प्रीतिरित्यादि। काकः पुनराह।

Ind. asmad, N. sg. brû, 1 sg. Pres. Par. Dvandva. -ka, G. du. -ti, N. sg. Bahuv. -di, Ac. sg. n. -ka, N. sg. Ind. ah, 3 sg. Perf. Par.

Therefore I say: Of the food-(and) the eater the affection, etc. The crow again says:

भक्षितेनापि भवता नाहारो मम पुष्कलः।

bhaksh, I sg. m. past Ptc. Pass. Ind. -vat, I. sg. m. Ind. -ra, N. sg. asmad, G. sg. m. -la, N. sg. m.

Eaten even by you not the food of me plenteous,

त्वयि जीवति जीवामि चित्रग्रीव इवानघ ॥ ८३ ॥

yushmad, L. sg. jîv, L. sg. m. Ptc. Pres. Par. 1 sg. Pres. Par. Bahuv. -va, N. sg. Ind. Bahuv. -gha, V. sg.

in thee living I live, Chitragrîva like, oh harmless! (83)

अन्यच्च। तिरश्चामपि विश्वासो दृष्टः पुण्यैककर्मणां।

-ya, N. sg. n. Ind. tiryach, G. pl. m. Ind. -sa, N. sg. dris, N. sg. m. past Ptc. Pass. Bahuv. -man, G. pl. m.

Again and, Of brutes even confidence is seen (performing) pure-only-actions

सतां हि साधुशीलत्वात्स्वभावो न निवर्तते ॥ ८४ ॥

-t, *G. pl. m.* *Ind.* -tva, *Ab. sg.* *Karm.* -va, *N. sg.* *Ind.* vṛit *with* ni, *3 sg. Pres. Âtm.*
of the good for from good-character the natural-disposition not turns away. (84)

किंच । साधोः प्रकोपितस्यापि मनो नायाति विक्रियां ।

Ind. -dhu, *G. sg. m.* kup *with* pra, *G. sg. m. past Ptc. Pass. Caus.* *Ind.* -nas, *N. sg.* *Ind.* yâ *with* â, *3 sg. Pres. Par.* -yâ, *Ac. sg.*
Moreover, of the good irritated even the mind not goes-to change,

न हि तापयितुं शक्यं सागरांभस्तृणोल्कया ॥ ८५ ॥

Ind. *Ind.* tap, *Inf. Caus.* -ya, *N. sg. n.* *Ttp.* -bhas, *N. sg.* *Ttp.* -kâ, *I. sg.*
Not for to heat possible the ocean-water with a straw-fire. (85)

हिरण्यको ब्रूते । चपलस्त्वं चपलेन सह स्नेहः सर्वथा

-ka, *N. sg.* brû, *3 sg. Pres. Âtm.* -la, *N. sg. m.* yushmad, *N. sg.* -la, *I. sg.* *Ind.* -ha, *N. sg.* *Ind.*
Hiraṇyaka says: Unsteady thou, an unsteady one with friendship by any means,

न कर्तव्यः ।

Ind. kri, *N. sg. m. Ptc. Fut. Pass.*
not to be made.

तथा चोक्तं । मार्जारो महिषो मेषः काकः कापुरुषस्तथा ।

Ind. *Ind.* vach, *N. sg. n. past Ptc. Pass.* -ra, *N. sg.* -sha, *N. sg.* -sha, *N. sg.* -ka, *N. sg.* *Karm.* -sha, *N. sg.* *Ind.*
Thus and said: A cat, a buffalo, a ram, a crow, a bad man likewise,

विश्वासात्प्रभवंत्येते विश्वासस्तत्र नोचितः ॥ ८६ ॥

-sa, *Ab. sg.* bhû *with* pra, *3 pl. Pres. Par.* etad, *N. pl. m.* -sa, *N. sg.* *Ind.* *Ind.* -ta, *N. sg. m.*
from confidence become strong these; confidence there not proper. (86)

किंचान्यत् । शत्रुपक्षो भवानस्माकं । उक्तं चैतत् ।

Ind. -ya, *N. sg. n.* *Bahuv.* -sha, *N. sg. m.* -vat, *N. sg. m.* asmad, *G. pl.* vach, *N. sg. n. past Ptc. Pass.* *Ind.* etad, *N. sg. n.*
Besides another; with the enemies-siding you of us; said and this:

शत्रुणा न हि संदध्यात्सुश्लिष्टेनापि संधिना ।

-ru, *I. sg.* *Ind.* *Ind.* dhâ *with* sam, *3 sg. Pot. Par.* *Karm.* -ṭa, *I. sg. m.* *Ind.* -dhi, *I. sg.*
With an enemy not surely one should unite oneself through a well-fastened even union,

सुतप्तमपि पानीयं शमयत्येव पावकं ॥ ८७ ॥

Karm. -ta, *N. sg. n.* *Ind.* -ya, *N. sg.* śam, *3 sg. Pres. Par. Caus.* *Ind.* -ka, *Ac. sg.*
well-heated also water quenches yet the fire. (87)

दुर्जनः परिहर्तव्यो विद्ययालंकृतोऽपि सन् ।

Karm. -na, *N. sg.* hri *with* pari, *N. sg. m. Ptc. Fut. Pass.* -yâ, *I. sg.* kṛi *with* alam, *N. sg. m. past Ptc. Pass.* *Ind.* as, *N. sg. m. Ptc. Pres. Par.*
A wicked man to be avoided with knowledge decorated even being,

मणिना भूषितः सर्पः किमसौ न भयंकरः ॥ ८८ ॥

-ṇi, *I. sg.* bhûsh, *N. sg. m. past Ptc. Pass.* -pa, *N. sg.* *Ind.* adas, *N. sg. m.* *Ind.* *Ttp.* -ra, *N. sg. m.*
with the jewel decorated the serpent, (is) he not terrific? (88)

यदशक्यं न तच्छक्यं यच्छक्यं शक्यमेव तत् ।

yad, *N. sg. n.* *Karm.* -ya, *N. sg. n.* *Ind.* tad, *N. sg. n.* -ya, *N. sg. n.* yad, *N. sg. n.* -ya, *N. sg. n.* *id.* *Ind.* tad, *N. sg. n.*
What impossible, not that possible; what possible, possible certainly that;

नोदके शकटं याति न च नौर्गच्छति स्थले ॥ ८९ ॥

Ind. -ka, *L. sg.* -ṭa, *N. sg.* yâ, 3 *sg. Pres. Par.* *Ind.* *Ind.* nau, *N. sg.* gam, 3 *sg. Pres. Par.* -la, *L. sg.*
not in water a cart goes, not and a ship goes on dry land. (89)

अपरं च । महताप्यर्थसारेण यो विश्वसिति शत्रुषु ।

-ra, *N. sg. n.* *Ind.* -hat, *I. sg. m.* *Ind.* *Ttp.* -ra, *I. sg.* yad, *N. sg. m.* śvas *with* vi, 3 *sg. Pres. Par.* -ru, *L. pl.*
Another and, With great even wealth-affluence who confides in enemies,

भार्यासु च विरक्तासु तदंतं तस्य जीवनं ॥ ९० ॥

-yâ, *L. pl.* *Ind.* rañj *with* vi, *L. pl. f. past Ptc. Pass.* *Bahuv.* -ta, *N. sg. n.* tad, *G. sg. m.* -na, *N. sg.*
in wives and disaffectionate, there-ending of him the sustenance. (90)

लघुपतनको ब्रूते । श्रुतं मया सर्वं । तथापि मम

-ka, *N. sg.* brû, 3 *sg. Pres. Âtm.* śru, *N. sg. n. past Ptc. Pass.* asmad, *I. sg.* -va, *N. sg. n.* *Ind.* *Ind.* asmad, *G. sg.*
Laghupatanaka says: Heard by me all. Thus even of me

चैतावान्संकल्पस्त्वया सह सौहृद्यमवश्यं करणीयमिति ।

Ind. -vat, *N. sg. m.* -pa, *N. sg.* yushmad, *I. sg.* *Ind.* -ya, *N. sg.* -ya, *Ac. sg. n. Adv.* kṛi, *N. sg. n. Ptc. Fut. Pass.* *Ind.*
and such the resolution: 'Thee with friendship necessarily to be made,' thus;

नो चेदनाहारेणात्मानं व्यापादयिष्यामि । तथा हि ।

Ind. *Ind.* *Karm.* -ra, *I. sg.* -man, *Ac. sg.* pad *with* vi-â, 1 *sg. Fut.* ii. *Par. Caus.* *Ind.* *Ind.*
not if, through want of food myself I shall kill. Thus for:

मृद्घटवत्सुखभेद्यो दुःसंधानश्च दुर्जनो भवति ।

Ind. -ya, *N. sg. m.* (*rt.* bhid) -na, *N. sg. m.* *Ind.* *Karm.* -na, *N. sg.* bhû, 3 *sg. Pres. Par.*
Earthen-pot-like easy-to be broken, difficult-to be united and, the wicked man

सुजनस्तु कनकघटवद्दुर्भेद्यश्चाशुसंधेयः ॥ ९१ ॥

Karm. -na, *N. sg.* | *Ind.* | *Ind.* | -ya, *N. sg. m.* | *Ind.* | -ya, *N. sg. m.* (*rt.* dhâ *with* sam) *Ptc. Fut. Pass.*

the good man, | on the contrary | golden-pot-like | difficult-to be broken | and | easily to be united. (91)

किंच । द्रवत्वात्सर्वलोहानां निमित्तान्मृगपक्षिणां ।

Ind. | -tva, *Ab. sg.* | *Karm.* -ha, *G. pl.* | -ta, *Ab. sg.* | *Dvandva.* -kshin, *G. pl.*

Moreover, | From fluxibility | of all-metals, | from a motive | of beasts-(and) birds,

भयाल्लोभाच्च मूर्खाणां संगतं दर्शनात्सतां ॥ ९२ ॥

-ya, *Ab. sg.* | -bha, *Ab. sg.* | *Ind.* | -kha, *G. pl.* | -ta, *N. sg. n.* | -na, *Ab. sg.* | -t, *G. pl. m.*

from fear, | cupidity | and, | of the fools | the union, | from sight | of the good. (92)

किंच । नारिकेलसमाकारा दृश्यंते ऽपि हि सज्जनाः ।

Ind. | *Bahuv.* -ra, *N. pl. m.* | dṛiś, 3 *pl. Pres. Pass.* | *Ind.* | *Ind.* | *Karm.* -na, *N. pl.*

Moreover, | Cocoanut-like-formed | are seen | also | indeed | the good-men,

अन्ये बदरिकाकारा वहिरेव मनोहराः ॥ ९३ ॥

-ya, *N. pl. m.* | *Bahuv.* -ra, *N. pl. m.* | *Ind.* | *Ind.* | *Ttp.* -ra, *N. pl. m.*

others | jujube-shaped | externally | merely | charming. (93)

स्नेहच्छेदे ऽपि साधूनां गुणा नायांति विक्रियां ।

Ttp. -da, *L. sg.* | *Ind.* | -dhu, *G. pl. m.* | -ṇa, *N. pl.* | *Ind.* | yâ *with* â, 3 *pl. Pres. Par.* | -yâ, *Ac. sg.*

In love-interruption | even | of the good | the virtues | not | go-to | change,

भंगे ऽपि हि मृणालानामनुबध्नंति तंतवः ॥ ९४ ॥

-ga, *L. sg.* | *Ind.* | *Ind.* | -la, *G. pl.* | bandh *with* anu, 3 *pl. Pres. Par.* | -tu, *N. pl.*

in the fracture | even | for | of lotus stalks | remain connected | the fibres. (94)

अन्यच्च । शुचित्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।

-ya, *N. sg. n. Ind.* | -tva, *N. sg. n.* | -tâ, *N. sg.* | -ya, *N. sg.* | -ya, *N. sg.* | *Dvandva.* -kha, *L. du.*

Again and, | Purity, | generosity, | bravery, | constancy | in happiness (and)-misfortune,

दाक्षिण्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥ ९५ ॥

-ya, *N. sg.* | *Ind.* | -ti, *N. sg.* | *Ind.* | -tâ, *N. sg.* | *Ind.* | *Ttp.* -ṇa, *N. pl.*

rectitude | and, | attachment | and, | veracity | and, | a friend's-qualities. (95)

एतैर्गुणैरुपेतो भवदन्यो मया कः सुहृत्प्रा-

etad, *I. pl. m.* | -ṇa, *I. pl.* | i *with* upa, *N. sg. m.* *past Ptc. Pass.* | *Ttp.* -ya, *N. sg. m.* | asmad, *I. sg.* | kim, *N. sg. m.* | -d, *N. sg.*

With these | qualities | endowed | but you-another | by me | who | as a friend

प्यः । इत्यादि तद्वचनमाकर्ण्य हिरण्यको

âp *with* pra, *N. sg. m.* *Ptc. Fut. Pass.* | *Bahuv.* -di, *Ac. sg. n.* | *Ttp.* -na, *Ac. sg.* | karṇ *with* â, *Ger.* | -ka, *N. sg.*

to be found? | Thus-beginning | of him-the speech | having heard, | Hiraṇyaka

वहिर्निःसृत्याह। आप्यायितो ऽहं भवतामनेन
Ind. sri *with* nis, *Ger.* | ah, 3 *sg. Perf. Par.* | pyai *with* â, *N. sg. m. past Ptc. Pass. Caus.* | asmad, *N. sg.* | -vat, *G. pl. m.* | idam, *I. sg. n.*
forth out-slipping says: Regaled of you by this

वचनामृतेन। तथा चोक्तं।
Ttp. -ta, *I. sg.* | *Ind.* | *Ind.* | vach, *N. sg. n. past Ptc. Pass.*
word-nectar. Thus and said:

घर्मार्तं न तथा सुशीतलजलैः स्नानं न मुक्तावली
Ttp. -ta, *Ac. sg. m.* | *Ind.* | *Ind.* | *Karm.* -la, *I. pl.* | -na, *N. sg.* | *Ind.* | *Ttp.* -li, *N. sg.*
The heat-oppressed not thus with cool-waters bathing, not a pearl-necklace,

न श्रीखंडविलेपनं सुखयति प्रत्यंगमप्यर्पितं।
Ind. | *Ttp.* -na, *N. sg.* | sukhaya, 3 *sg. Pres. Par.* | *Avyay.* | *Ind.* | ri, *N. sg. n. past Ptc. Pass. Caus.*
not sandal-ointment comforts, limb by limb even applied,

प्रीत्यै सज्जनभाषितं प्रभवति प्रायो यथा चेतसः
-ti, *D. sg.* | *Ttp.* -ta, *N. sg.* | bhû *with* pra, 3 *sg. Pres. Par.* | *Ind.* | *Ind.* | -tas, *G. sg.*
to the gratification of good-men-the speech serves commonly as of the mind,

सद्युक्त्या च पुरस्कृतं सुकृतिनामाकृष्टिमंत्रोपमं ॥ ९६ ॥
Karm. -ti, *I. sg.* | *Ind.* | kri *with* puras, *N. sg. n. past Ptc. Pass.* | -tin, *G. pl. m.* | *Bahuv.* -ma, *N. sg. n.*
with good-argument and put-forth of the good, attraction-charm-equal. (96)

अन्यच्च। रहस्यभेदो याञ्चा च नैष्ठुर्यं चलचित्तता।
-ya, *N. sg. n.* | *Ind.* | *Ttp.* -da, *N. sg.* | -ñâ, *N. sg.* | *Ind.* | -ya, *N. sg.* | -tâ, *N. sg.*
Again and, Secret-betrayal, begging and, severity, fickle-mindedness,

क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणं ॥ ९७ ॥
-dha, *N. sg.* | -tâ, *N. sg.* | -ta, *N. sg.* | etad, *N. sg. n.* | -ra, *G. sg.* | -ṇa, *N. sg.*
anger want-of truth, gambling,— this a friend's fault. (97)

अनेन वचनक्रमेण तदेकदूषणमपि त्वयि न लक्ष्यते॥
idam, *I. sg. m.* | *Ttp.* -ma, *I. sg.* | *Ttp.* -ṇa, *N. sg.* | *Ind.* | yushmad, *L. sg.* | *Ind.* | laksh, 3 *sg. Pres. P.*
Through this speech-course of them-one-fault even in thee not is perceived:

यतः। पटुत्वं सत्यवादित्वं कथायोगेन बुध्यते।
Ind. | -tva, *N. sg.* | -tva, *N. sg.* | *Ttp.* -ga, *I. sg.* | budh, 3 *sg. Pres. Pass.*
For, Eloquence, veracity, through the speech-course is known,

अस्तब्धत्वमचापल्यं प्रत्यक्षेणावगम्यते ॥ ९८ ॥
-tva, *N. sg.* | -ya, *N. sg.* | -ksha, *I. sg. n. Adv.* | gam *with* ava, 3 *sg. Pres. Pass.*
unsteadiness, fickleness, at sight is discovered. (98)

अपरं च । अन्यथैव हि सौहार्दं भवेत्स्वच्छांतरात्मनः ।

-ra, *N. sg. n.* *Ind.* *Ind.* *Ind.* *Ind.* -da, *N. sg.* bhû, 3 *sg. Pot. Par.* *Bahuv.* -man, *G. sg. m.*

Another and, Otherwise truly for the friendship will be of the pure-minded,

प्रवर्तते ऽन्यथा वाणी शाठ्योपहतचेतसः ॥ ९९ ॥

vṛit *with* pra, 3 *sg. Pres. Âtm.* *Ind.* -ṇî, *N. sg.* *Bahuv.* -tas, *G. sg. m.*

proceeds otherwise the language of one whose heart-is affected-by deceit. (99)

मनस्यन्यद्वचस्यन्यत्कार्यमन्यद्दुरात्मनां ।

-nas, *L. sg.* -ya, *N. sg. n.* -chas, *L. sg.* -ya, *N sg. n.* -ya, *N. sg. n.* -ya, *N. sg. n.* *Bahuv.* -man, *G. pl. m.*

In the mind another thing, in the speech another, the action another of the wicked,

मनस्येकं वचस्येकं कर्मण्येकं महात्मनां ॥ १०० ॥

-nas, *L. sg.* -ka, *N. sg. n.* -chas, *L. sg.* -ka, *N. sg. n.* -man, *L. sg.* -ka, *N. sg. n.* *Bahuv.* -man, *G. pl. m.*

in the mind one thing, in the speech one, in the action one of the noble-minded. (100)

तद्भवतु भवतो ऽभिमतमेव । इत्युक्त्वा हिरण्यको

Ind. bhû, 3 *sg. Imp. Par.* -vat, *G. sg. m.* man *with* abhi, *N. sg. n. past. Ptc. Pass.* *Ind.* *Ind.* vach, *Ger.* -ka, *N. sg.*

Therefore be of you the wished even. Thus having said Hiraṇyaka

मैत्र्यं विधाय भोजनविशेषैर्वायसं संतोष्य विवरं

-ya, *Ac. sg.* dhâ *with* vi, *Ger.* *Tp.* -sha, *I. pl.* -sa. *Ac. sg.* tush+sam, *Ger. Caus.* -ra, *Ac. sg.*

friendship having made, with food-dainties the crow having regaled, the hole

प्रविष्टः । वायसो ऽपि स्वस्थानं गतः । ततः प्रभृति तयो-

viś *with* pra, *N. sg. m. past. Ptc. Pass.* -sa, *N. sg.* *Ind.* *Karm.* -na, *Ac. sg.* gam *N. sg. m. past Ptc. Pass.* *Ind.* *Ind.* tad, *G. du. m.*

entered. The crow also to his-place gone. Thence-forward of those two

रन्योन्याहारप्रदानेन कुशलप्रश्नैर्विस्रंभालापैश्च कालो ऽतिवर्तते ।

Tp. -na, *I. sg.* *Tp.* -na, *I. pl.* *Tp.* -pa, *I. pl.* *Ind.* -la, *N. sg.* vṛit *with* ati, 3 *sg. Pres. Âtm.*

with mutual-food-presenting, with health-enquiries, with confidential-conversations and, the time passes by.

एकदा लघुपतनको हिरण्यकमाह । सखे कष्टतरलभ्याहार-

Ind. -ka, *N. sg.* -ka, *Ac. sg.* ah, 3 *sg. Perf. Par.* -khi, *V. sg.* *Bahuv.* -ra, *Ac. sg. n.*

One day Laghupatanaka to Hiraṇyaka says: Friend, with very difficult-to be procured-food

मिदं स्थानं परित्यज्य स्थानांतरं गंतुमिच्छामि ।

idam, *Ac. sg. n.* -na, *Ac. sg.* tyaj *with* pari, *Ger.* *Tp.* -ra, *Ac. sg.* gam, *Inf.* ish, 1 *sg. Pres. Par.*

this place having left to another place to go I wish.

हिरण्यको ब्रूते । मित्र क्व गंतव्यं । तथा चोक्तं ।

-ka, N. sg. brû, 3 sg. Pres. Âtm. -ra, V. sg. Ind. gam, N. sg. n. Ptc. Fut. Pass. Ind. Ind. vach, N. sg. n. past Ptc. Pass.

Hiranyaka says: Friend, where to be gone? Thus and said:

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।

chal, 3 sg. Pres. Par. -ka, I. sg. m. -da, I. sg. sthâ, 3 sg. Pres. Par. -ka, I. sg. m. -mat, N. sg. m.

He goes with one foot, he stands with one, the wise man,

नासमीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥ १०१ ॥

Ind. îksh with sam, Ger. with a -ra, Ac. sg. n. -na, Ac. sg. -va, Ac. sg. n. -na, Ac. sg. tyaj, 3 sg. Pot. Par.

not, without-having seen another place, the former abode one should leave. (101)

वायसो ब्रूते । अस्ति सुनिरूपितस्थानं । हिरण्यको ऽवदत् ।

-sa, N. sg. brû, 3 sg. Pres. Âtm. as, 3 sg. Pres. Par. Karm. -na, N. sg. -ka, N. sg. vad, 3 sg. Impf. Par

The crow says: There is a well-investigated-place. Hiranyaka said.

किं तत् । वायसो ब्रूते । अस्ति दंडकारण्ये

kim, N. sg. n. tad, N. sg. n. -sa, N. sg. brû, 3 sg. Pres. Âtm. as, 3 sg. Pres. Par. Karm. -ya, L. sg.

What that? The crow says: There is in the Dandaka-woo

कर्पूरगौराभिधानं सरः । तत्र चिरकालोपार्जितः प्रियसुहृन्मे

Bahuv. -na, N. sg. n. -ras, N. sg. Ind. Ttp. -ta, N. sg. m. Karm. -d, N. sg. asmad, G. sg.

Karpûragaura-named a lake; there since a long-time-acquired a dear-friend of me

मंथराभिधानः कच्छपो धार्मिकः प्रतिवसति ।

Bahuv. -na, N. sg. m. -pa, N. sg. -ka, N. sg. m. vas with prati, 3 sg. Pres. Par.

Manthara-named a tortoise, virtuous, dwells.

यतः । परोपदेशे पांडित्यं सर्वेषां सुकरं नृणां ।

Ind. Ttp. -śa, L. sg. -ya, N. sg. -va, G. pl. m. -ra, N. sg. n. nṛi, G. pl.

For, In to others-advice skill of all easy of men,

धर्मे स्वीयमनुष्ठानं कस्यचित्तु महात्मनः ॥ १०२ ॥

-ma, L. sg. -ya, N. sg. n. -na, N. sg. kim-chid, G. sg. m. Ind. Bahuv. -man, G. sg. m.

in virtue one's own practice of some one, indeed, highminded. (102)

स च भोजनविशेषैर्मां संवर्धयिष्यति । हिरण्यको

tad, N. sg. m. Ind. Ttp. -sha, I. pl. asmad, Ac. sg. vridh with sam, 3 sg. Fut. ii. Par. Caus. -ka, N. sg

He and with food-dainties me will treat. Hiranyaka

ऽप्याह । तत्किमत्रावस्थाय मया कर्तव्यं ।

Ind. ah, 3 *sg. Perf.* *Ind.* kim, *N. sg. n.* *Ind.* sthâ *with* ava. *Ger.* asmad, *I. sg.* kṛi, *N. sg. n. Ptc. Fut. Pass.*

also says: Then, what, here staying, by me to be done?

यतः । यस्मिन्देशे न संमानो न वृत्तिर्न च बांधवः ।

Ind. yad, *L. sg. m.* -śa, *L. sg.* *Ind.* -na, *N. sg.* *Ind.* -ti, *N. sg.* *Ind.* *Ind.* -va, *N. sg.*

For, In which place not honour, not employment, not and a friend,

न च विद्यागमः कश्चित्तं देशं परिवर्जयेत् ॥ १०३ ॥

Ind. *Ind.* *Ttp.* -ma, *N. sg.* kim-chid, *N. sg. m.* tad, *Ac. sg. m.* -śa, *Ac. sg.* vṛij *with* pari, 3 *sg. Pot. Par.*

not and knowledge-advancement some, that place one should abandon. (103)

अपरं च । लोकयात्राभयं लज्जा दाक्षिण्यं त्यागशीलता ।

-ra, *N. sg. n.* *Ind.* *Ttp.* -râ, *N. sg.* *Karm.* -ya, *N. sg.* -jâ, *N. sg.* -ya, *N. sg.* -tâ, *N. sg.*

Another and, Traffic, safety, shame, rectitude, generosity,

पंच यत्र न विद्यंते न कुर्यात्तत्र संस्थितिं ॥ १०४ ॥

-chan, *N.* *Ind.* *Ind.* vid, 3 *pl. Pres. Pass.* *Ind.* kṛi, 3 *sg. Pot. Par.* *Ind.* -ti, *Ac. sg.*

the five where not are found, not should one make there a residence. (104)

तत्र मित्र न वस्तव्यं यत्र नास्ति चतुष्टयं ।

Ind. -ra, *V. sg.* *Ind.* vas, *Ptc. Fut. Pass.* *Ind.* *Ind.* as, 3 *sg.* -ya, *N. sg.*

There, O friend, not to be dwelt where not is a collection of the four,

ऋणदाता च वैद्यश्च श्रोत्रियः सजला नदी ॥ १०५ ॥

Ttp. -tṛi, *N. sg. m.* *Ind.* -ya, *N. sg.* *Ind.* -ya, *N. sg.* -la, *N. sg. f.* -dî, *N. sg.*

a creditor and, a physician and, a Brahman learned in the Vedas, full of water a river. (105)

ततो मामपि तत्र नय । अथ वायसस्तत्र

Ind. asmad, *Ac. sg.* *Ind.* *Ind.* nî, 2 *sg. Imp. Par.* *Ind.* -sa, *N. sg.* *Ind.*

Therefore me also there conduct. Then the crow there

तेन मित्रेण सह विचित्रालापैः सुखेन तस्य सरसः समीपं

tad, *I. sg. n.* -ra, *I. sg.* *Ind.* *Karm.* -pa, *I. pl.* -kha, *I. sg. n.* tad, *G. sg. n.* -ras, *G. sg.* -pa, *Ac. sg. n.*

that friend with, under various-conversations pleasantly of that lake into the proximity

ययौ । ततो मंथरो दूरादवलोक्य लघुपतनकस्य यथोचित-

yâ, 3 *sg. Perf. Par.* *Ind.* -ra, *N. sg.* -ra, *Ab. sg. n. Adv.* lok *with* ava, *Ger.* -ka, *G. sg.* *Avyay.*

went. Then Manthara from afar having seen, of Laghupatanaka as-proper

मातिथ्यं विधाय मूषिकस्यातिथिसत्कारं चकार ।

-ya, *Ac. sg.* dhâ, *with* vi, *Ger.* -ka, *G. sg.* *Ttp.* -ra, *Ac. sg.* kṛi, 3 *sg. Perf. Par.*
hospitality having performed, of the mouse hospitable-reception made.

यतः । बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।

Ind. -la, *N. sg.* *Ind.* *Ind.* *Ind.* -dha, *N. sg. m.* -van, *N. sg. m.* *Ind.* -ha, *Ac. sg.* gam *with* â, *N. sg. m. past Ptc. Pass.*
For, A child either, or an old man, a youth or to the house come,

तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥ १०६ ॥

tad, *G. sg. m.* -jâ, *N. sg.* dhâ *with* vi, *N. sg. f. Ptc. Fut. Pass.* *Ind.* gam *with* abhi-â, *N. sg. m. past Ptc. Pass.* -ru, *N. sg. m.*
of him honour to be made; everywhere the arrived (guest) (is) an object of respect. (106)

गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ।

-ru, *N. sg. m.* -ni, *N. sg.* *Bahuv.* -ti, *G. pl.* -ṇa, *G. pl.* -ṇa, *N. sg.* -ru, *N. sg. m.*
An object of respect (is) fire for the twice-born, for the castes the Brâhman an object of respect;

पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागतो गुरुः ॥ १०७ ॥

-ti, *N. sg.* -ka, *N. sg. m.* -ru, *N. sg. m.* -rî, *G. pl.* *Ind.* gam *with* abhi-â, *N. sg. m. past. Ptc. Pass.* -ru, *N. sg. m.*
the husband alone an object of respect. for women; every-where the arrived (guest) (is) an object of respect. (107)

वायसोऽवदत् । सखे मंथर सविशेषपूजामस्मै विधेहि

-sa, *N. sg.* vad, 3 *sg. Impf. Par.* -khi, *V. sg.* -ra, *V. sg.* *Karm.* -jâ, *Ac. sg.* idam, *D. sg. m.* dhâ *with* vi, 2 *sg. Imp. Par.*
The crow said: Friend Manthara, extraordinary-attention to him pay;

यतोऽयं पुण्यकर्मणां धुरीणः कारुण्यरत्नाकरो हिरण्यकनामा
Ind. idam, *N. sg. m.* *Bahuv.* -man, *G. pl. m.* -ṇa, *N. sg. m.* *Ttp.* -ra, *N. sg.* *Bahuv.* -man, *N. sg. m.*
for he of the pure-actions performing the leader, of gentleness-jewels-a mine, Hiraṇyaka-named,

मूषिकराजः । एतस्य गुणस्तुतिं जिह्वासहस्रद्वयेनापि सर्पराजो न

Ttp. -ja, *N. sg.* etad, *G. sg. m.* *Ttp.* -ti, *Ac. sg.* *Ttp.* -ya, *I. sg.* *Ind.* *Ttp.* -ja, *N. sg.* *Ind.*
the mouse-king. Of him the virtue-praise with of tongues-two thousands even the serpent-king not

कदाचित्कथयितुं समर्थः स्यात् । इत्युक्त्वा चित्रग्रीवोपाख्यानं

Ind. kath, *Inf.* -tha, *N. sg. m.* as, 3 *sg. Pot.* *Ind.* vach, *Ger.* *Ttp.* -na, *Ac. sg.*
ever to relate able would be. Thus having said, of Chitragrîva-the tale

वर्णितवान् । मंथरः सादरं हिरण्यकं संपूज्याह । भद्र-

varṇ, *N. sg. m. Ptc. Perf. Par.* -ra, *N. sg.* *Avyay.* -ka, *Ac. sg.* pûj *with* sam, *Ger.* ah, 3 *sg. Perf Par.* -ra, *V. sg.*
(he) related. Manthara with-respect Hiraṇyaka having saluted says: My dear,

त्मनो निर्जनवनागमनकारणमाख्यातुमर्हसि। हिरण्यको ऽवदत्। कथयामि।

-man, *G. sg.* *Ttp.* -ṇa, *Ac. sg.* khyâ *with* â, *Inf.* arh, 2 *sg. Pres. Par.* -ka, *N. sg.* vad, 3 *sg. Impf. Par.* kath, 1 *sg. Pres. Par.*

of yourself the desert-wood-approaching-reason to tell deign. Hiraṇyaka said: I tell;

श्रूयतां। अस्ति चंपकाभिधानायां नगर्यां परिव्राजकावसथः।

śru, 3 *sg. Imp. Pass.* as, 3 *sg. Pres. Par.* *Bahuv.* -na, *L. sg. f.* -rî, *L. sg.* *Ttp.* -tha, *N. sg.*

it may be heard: There is in the Champaka-named town a mendicant-dwelling.

तत्र चूडाकर्णो नाम परिव्राट् प्रतिवसति। स च

Ind. *Bahuv.* -ṇa, *N. sg.* -man, *Ac. sg. Adv.* -vrâj, *N. sg.* vas *with* prati, 3 *sg. Pres. Par.* tad, *N. sg. m.* *Ind.*

Therein Chûḍâkarṇa by name a mendicant dwells. He and

भोजनावशिष्टभिक्षान्नसहितं भिक्षापात्रं नागदंतके ऽवस्थाप्य

Ttp. -ta, *Ac. sg. n.* *Ttp.* -ra, *Ac. sg.* *Ttp.* -ka, *L. sg.* sthâ *with* ava, *Ger. Caus.*

with-the of the meals remaining-alms-food the alms-dish on a pin in the wall having placed

स्वपिति। अहं च तदन्नमुत्प्लुत्य प्रत्यहं भक्षयामि। अनंतरं

svap, 3 *sg. Pres. Par.* asmad *N. sg.* *Ind.* *Ttp.* -na, *Ac. sg.* plu *with* ud, *Ger.* *Avyay.* bhaksh 1 *sg. Pres. Par.* *Ind.*

sleeps. I and his-food, having leaped up, daily eat. Thereupon

तस्य प्रियसुहृद्वीणाकर्णो नाम परिव्राजकः समायातः।

tad, *G. sg. m.* *Karm.* -d, *N. sg.* *Bahuv.* -ṇa, *N. sg.* -man, *Ac. sg. Adv.* -ka, *N. sg.* yâ *with* sam-â, *N. sg. m. past Ptc. Pass.*

of him the dear-friend Viṇâkarṇa by name a mendicant came.

तेन सह कथाप्रसंगावस्थितो मम त्रासार्थं जर्जरवंशखंडेन

tad, *I. sg. m.* *Ind.* *Ttp.* -ta, *N. sg. m.* (*rt.* sthâ). asmad, *G. sg.* *Avyay.* *Ttp.* -ḍa, *I. sg.*

Him with in conversation-engaged of me for frighten-ing's sake with a split-bamboo-piece

चूडाकर्णो भूमिमताडयत्। वीणाकर्ण उवाच। सखे किमिति मम

Bahuv. -ṇa, *N. sg.* -mi, *Ac. sg.* tad, 3 *sg. Impf. Par.* *Bahuv.* -ṇa, *N. sg.* vach, 3 *sg. Perf Par.* -khi, *V. sg.* *Ind.* *Ind.* asmad, *G. sg.*

Chûḍâkarṇa the ground struck. Viṇâkarṇa said: Friend, why thus of me

कथाविरक्तो ऽन्यासक्तो भवान्। चूडाकर्णेनोक्तं।

Ttp. -ta, *N. sg. m.* *Ttp.* -ta, *N. sg. m.* -vat, *N. sg. m.* *Bahuv.* -ṇa, *I. sg.* vach, *N. sg. n. past Pass. Ptc.*

the speech-neglecting on something else-intent you? By Chûḍâkarṇa said:

मित्र नाहं विरक्तः किंतु पश्यायं मूषिको ममा-

-ra, *V. sg.* *Ind.* asmad, *N. sg.* rañj *with* vi, *N. sg. m. past Ptc. Pass.* *Ind.* dṛiś, 2 *sg. Imp. Par.* idam, *N. sg. m.* -ka, *N. sg.* asmad, *G. sg.*

Friend, not I absent; but look, this mouse of me

पकारी सदा पात्रस्थं भिक्षान्नमुत्प्लुत्य

-rin, *N. sg. m.* — *Ind.* — *Ttp.* -stha, *Ac. sg. n.* — *Ttp.* -na, *Ac. sg.* — plu *with* ud, *Ger.*

the plunderer always the in the dish-staying alms-food, leaping up,

भक्षयति। वीणाकर्णो नागदंतकं विलोक्याह। कथं

bhaksh, 3 *sg. Pres. Par.* — *Bahuv.* -ṇa, *N. sg.* — *Ttp.* -ka, *Ac. sg.* — lok *with* vi, *Ger.* — ah, 3 *sg. Perf. Par.* — *Ind.*

eats. Vîṇâkarṇa the pin in the wall having examined, says: How

मूषिकः स्वल्पबलो ऽप्येतावद्दूरमुत्पतति।

-ka, *N. sg.* — *Bahuv.* -la, *N. sg. m.* — *Ind.* — -vat, *Ac. sg. n.* — -ra, *Ac. sg. n. Adv.* — pat *with* ud, 3 *sg. Pres. Par*

a mouse, of very-little-strength though, so far jumps up?

तदत्र केनापि कारणेन भवितव्यं। तथा चोक्तं।

Ind. — *Ind.* — kim, *I. sg. n. Ind.* — -ṇa, *I. sg.* — bhû, *N. sg. n. Ptc. Fut. Pass.* — *Ind.* — *Ind.* — vach, *N. sg. n. past. Ptc. Pass.*

Therefore here something the reason must be. Thus and said:

अकस्माद्युवती वृद्धं केशेष्वाकृष्य चुंबति।

Ind. (kim, *Ab. sg. n.*) — -van, *N. sg. f.* — vṛidh, *Ac. sg. m. past Ptc. Pass.* — -śa, *L. pl.* — kṛish *with* â, *Ger.* — chumb, 3 *sg. Pres. Par.*

Without-a why the young wife the old man by the hairs having drawn near kisses,

पतिं निर्दयमालिंग्य हेतुरत्र भविष्यति ॥ १०८ ॥

-ti, *Ac. sg.* — *Avyay.* — liṅg *with* â, *Ger.* — -tu, *N. sg.* — *Ind.* — bhû, 3 *sg. Fut.* ii. *Par.*

the husband unmercifully having embraced, a reason here must be. (108)

चूडाकर्णः पृच्छति। कथमेतत्। वीणाकर्णः कथयति।

Bahuv. -ṇa, *N. sg.* — prachh, 3 *sg. Pres. Par.* — *Ind.* — etad, *N. sg. n.* — *Bahuv.* -ṇa, *N. sg.* — kath, 3 *sg. Pres. Par.*

Chûḍâkarṇa asks: How that? Vîṇâkarṇa relates:

अस्ति गौडीये कौशांबी नाम नगरी। तस्यां चंदनदासनामा

as, 3 *sg. Pres. Par.* — -ya, *L. sg.* — -bî, *N. sg.* — -man, *Ac. sg. Adv.* — -rî, *N. sg.* — tad, *L. sg. f.* — *Bahuv.* -man, *N. sg. m.*

There is in Gaur Kauśâmbî by name a town. Therein Chandanadâsa-named

वणिग्महाधनो निवसति। तेन पश्चिमे वयसि वर्तमानेन

-ṇij, *N. sg.* — *Bahuv.* -na, *N. sg. m.* — vas *with* ni, 3 *sg. Pres. Par.* — tad, *I. sg. m.* — -ma, *L. sg. n.* — -yas, *L. sg.* — vṛit, *I. sg. Ptc. Pres. Atm.*

a merchant of great-wealth lives. By him, in the last stage of life being,

कामाधिष्ठितचेतसा धनदर्पाल्लीलावती नाम

Bahuv. -tas, *I. sg. m.* — *Ttp.* -pa, *Ab. sg.* — -tî, *N. sg.* — -man, *Ac. sg. Adv.*

having the mind-possessed-by love, from wealth-pride Lîlâvatî by name

वणिक्पुत्री परिणीता । सा च मकरकेतोर्विजयवैजयं-
Tlp. -ri, *N. sg.* nî *with* pari, *N. sg. f. past Ptc. Pass.* tad, *N. sg. f.* *Ind.* *Bahuv.* -tu, *G. sg. m.* *Tlp.* -ti, *N. sg.*
a merchant's-daughter wedded. She and of the God of Love the victory-banner

तीव यौवनवती बभूव । स च वृद्धपतिस्तस्याः संतोषाय
Ind. -vat, *N. sg. f.* bhû, 3 *sg. Perf. Par.* tad, *N. sg. m.* *Ind.* *Karm.* -ti, *N. sg.* tad, *G. sg. f.* -sha, *D. sg.*
like youthful was. That and old-husband of her to the satisfaction

नाभवत् ।
Ind. bhû, 3 *sg. Impf. Par.*
not was.

यतः । शशिनीव हिमार्तानां घर्मार्तानां रवाविव ।
Ind. -śin, *L. sg. m.* *Ind.* *Tlp.* -ta, *G. pl. m.* *Tlp.* -ta, *G. pl. m.* -vi, *L. sg.* *Ind.*
For, In the moon as of the cold-pained, of the heat-oppressed in the sun as,

मनो न रमते स्त्रीणां जराजीर्णेन्द्रिये पतौ ॥ १०९ ॥
-nas, *N. sg.* *Ind.* ram, 3 *sg. Pres. Âtm.* -ri, *G. pl.* *Bahuv.* -ya, *L. sg. m.* -ti, *L. sg.*
the mind not delights of women in a by old age-impaired-senses possessing husband. (109)

अन्यच्च । पलितेष्वपि दृष्टेषु पुंसः का नाम कामिता ।
-ya, *N. sg. n.* *Ind.* -ta, *L. pl. n.* *Ind.* driś, *L. pl. n. past Ptc. Pass.* -ûs, *G. sg.* kim, *N. sg. f.* -man, *Ac. sg. Adv.* -tâ, *N. sg.*
Again and, Grey hairs already being seen, of a man what ever lovership?

भैषज्यमिव मन्यंते यदन्यमनसः स्त्रियः ॥ ११० ॥
-ya, *Ac. sg.* *Ind.* man, 3 *pl. Pres. Âtm.* *Ind.* *Bahuv.* -nas, *N. pl. f.* -ri, *N. pl.*
a drug like they consider, since having others-in their hearts women. (110)

स च वृद्धपतिस्तस्यामतीवानुरागवान् ।
tad, *N. sg. m.* *Ind.* *Karm.* -ti, *N. sg.* tad, *L. sg. f.* *Ind.* -vat, *N. sg. m.*
That and old-husband of her exceedingly fond;

यतः । धनाशा जीविताशा च गुर्वी प्राणभृतां सदा ।
Ind. *Tlp.* -śâ, *N. sg.* *Tlp.* -śâ, *N. sg.* *Ind.* -ru, *N. sg. f.* *Tlp.* -t, *G. pl. m.* *Ind.*
For, Wealth-hope, life-hope and, dear of the living beings always,

वृद्धस्य तरुणी भार्या प्राणेभ्योऽपि गरीयसी ॥ १११ ॥
vridh, *G. sg. m. past Ptc. Pass.* -ṇa, *N. sg. f.* -yâ, *N. sg.* -ṇa, *Ab. pl.* *Ind.* -ru, *N. sg. f. Compar.*
of an old man a youthful wife than life even dearer. (111)

नोपभोक्तुं न च त्यक्तुं शक्नोति विषयाञ्जरी ।
Ind. bhuj *with* upa, *Inf.* *Ind.* *Ind.* tyaj, *Inf.* śak, 3 *sg. Pres. Par.* -ya, *Ac. pl.* -rin, *N. sg. m.*
Not enjoy, not and give up can the objects of sense an old man,

अस्थि निर्दशनः श्वेव जिह्वया लेढि केवलं ॥ ११२ ॥

thi, *Ac. sg.* *Bahuv.* -na, *N. sg. m.* śvan, *N. sg.* *Ind.* -vâ, *I. sg.* lih, 3 *sg. Pres. P.* -la, *Ac. sg. n.*
the bone a toothless dog as with the tongue licks merely. (112)

अथ सा लीलावती यौवनदर्पादतिक्रांतकुलमर्यादा केनापि

Ind. tad, *N. sg. f.* -tî, *N. sg.* *Ttp.* -pa, *Ab. sg.* *Bahuv.* -dâ, *N. sg. f.* kim, *I. sg. m.* *Ind.*
Now that Lîlâvatî through youth-pride having transgressed-of her family-the bounds some

वणिक्पुत्रेण सहानुरागवती बभूव ॥

Ttp. -ra, *I. sg.* *Ind.* -vat, *N. sg. f.* bhû, 3 *sg. Perf. Par.*
merchant's-son with in love was.

यतः । स्वातंत्र्यं पितृमंदिरे निवसतिर्यात्रोत्सवे संगतिः

Ind. -ya, *N. sg.* *Ttp.* -ra, *L. sg.* -ti, *N. sg.* *Ttp.* -va, *L. sg.* -ti, *N. sg.*
For, Independence, in the father's-house residing, at a public-festival attendance,

गोष्ठीपूरुषसंनिधावनियमो वासो विदेशे तथा ।

Ttp. -dhi, *L. sg.* -ma, *N. sg.* -sa, *N. sg.* -śa, *L. sg.* *Ind.*
of a company-in the presence want of-restraint, living in a strange-place and,

संसर्गः सह पुंश्चलीभिरसकृद्वृत्तेर्निजायाः क्षतिः ।

-ga, *N. sg.* *Ind.* -lî, *I. pl.* *Ind.* -ti, *G. sg.* -jâ, *G. sg. f.* -ti, *N. sg.*
associating with wanton women, repeatedly of the livelihood, of her own, waste,

पत्युर्वार्धकमीर्षितं प्रवसनं नाशस्य हेतुः स्त्रियाः ॥ ११३ ॥

-ti, *G. sg.* -ka, *N. sg.* -ta, *N. sg.* -na, *N. sg.* -śa, *G. sg.* -tu, *N. sg.* -rî, *G. sg.*
of the husband old age, jealousy, sojourn abroad, of the ruin the cause of a woman. (113)

अपरं च । पानं दुर्जनसंसर्गः पत्या च विरहोऽटनं ।

-ra, *N. sg. n.* *Ind.* -na, *N. sg.* *Ttp.* -ga, *N. sg.* -ti, *I. sg.* *Ind.* -ha, *N. sg.* -na, *N. sg.*
Another and, Drinking, with wicked-associating, from the husband and separation, roaming about,

स्वप्नश्चान्यगृहे वासो नारीणां दूषणानि षट् ॥ ११४ ॥

-na, *N. sg.* *Ind.* *Ttp.* -ha, *L. sg.* -sa, *N. sg.* -rî, *G. pl.* -na, *N. pl.* shash, *N.*
Sleeping and, in another's-house dwelling, of women injurious things six. (114)

स्थानं नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः ।

-na, *N. sg.* *Ind.* as, 3 *sg. Pres. Par.* -na, *N. sg.* *Ind.* as, 3 *sg. Pres. Par.* *Ind.* as, 3 *sg. Pres. Par.* -tri, *N. sg. m.* -ra, *N. sg.*
A place not there is, a moment not there is, not there is a soliciting man,

तेन नारद नारीणां सतीत्वमुपजायते ॥ ११५ ॥

tad, *I. sg. n. Adv.* -da, *V. sg.* -rî, *G. pl.* -tva, *N. sg.* jan *with* upa, 3 *sg. Pres. Âtm.*
therefore, O Nârada, of women chastity is produced. (115)

न स्त्रीणामप्रियः कश्चित्प्रियो वापि न विद्यते ।

Ind. -rî, *G. pl.* *Karm.* -ya, *N. sg. m.* kim-chid, *N. sg. m.* -ya, *N. sg. m.* *Ind.* *Ind.* *Ind.* vid, 3 *sg. Pres. Pass.*
Not of women disliked anyone, liked or also not is known,

गावस्तृणमिवारण्ये प्रार्थयंति नवं नवं ॥ ११६ ॥

go, *N. pl.* -ṇa, *Ac. sg.* *Ind.* -ya, *L. sg.* arth *with* pra, 3 *pl. Pres. Par.* -va, *Ac. sg. m.*
cows grass as in a wood, they seek a new, a new one. (116)

अपरं च । घृतकुंभसमा नारी तप्तांगारसमः पुमान् ।

-ra, *N. sg. n.* *Ind.* *Ttp.* -ma, *N. sg. f.* -rî, *N. sg.* *Ttp.* -ma, *N. sg. m.* puṁs, *N. sg.*
Again and, Butter-pot-like the woman, burning-coal-like the man,

तस्माद्घृतं च वह्निं च नैकत्र स्थापयेद्बुधः ॥ ११७ ॥

tad, *Ab. sg. n. Adv.* -ta, *Ac. sg.* *Ind.* -ni, *Ac. sg.* *Ind.* *Ind.* *Ind.* sthâ, 3 *sg. Pot. Par. Caus.* -dha, *N. sg. m.*
therefore butter and fire and not together should put a sage. (117)

न लज्जा न विनीतत्वं न दाक्षिण्यं न भीरुता ।

Ind. -jâ, *N. sg.* *Ind.* -tva, *N. sg.* *Ind.* -ya, *N. sg.* *Ind.* -tâ, *N. sg.*
Not shame, not modesty, not regard, not fear,

प्रार्थनाभाव एवैकं सतीत्वे कारणं स्त्रियाः ॥ ११८ ॥

Ttp. -va, *N. sg.* *Ind.* -ka, *N. sg. n.* -tva, *L. sg.* -ṇa, *N. sg.* -rî, *G. sg.*
of asking-the want merely the only for the chastity cause of a woman. (118)

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

-tṛi, *N. sg.* raksh, 3 *sg. Pres. Par.* -ra, *L. sg.* -tṛi, *N. sg.* raksh, 3 *sg. Pres. Par.* -na, *L. sg.*
The father guards in infancy, the husband guards in youth,

पुत्रस्तु स्थाविरे भावे न स्त्री स्वातंत्र्यमर्हति ॥ ११९ ॥

-ra, *N. sg.* *Ind.* -ra, *L. sg. m.* -va, *L. sg.* *Ind.* -rî, *N. sg.* -ya, *Ac. sg.* arh, 3 *sg. Pres. Par.*
the son and in old state of life; not woman independence deserves. (119)

एकदा सा लीलावती रत्नावलीकिरणकर्बुरे पर्यंके तेन वणिक्पुत्रेण

Ind. tad, *N. sg. f.* -ti, *N. sg.* *Ttp.* -ra, *L. sg. m.* -ka, *L. sg.* tad, *I. sg. m.* *Ttp.* -ra, *I. sg.*
One day that Lîlâvatî on a with gem-string-lustre-variegated couch that merchant-son

सह विश्रंभालापैः सुखासीना तमलक्षितोपस्थितं

Ind. *Ttp.* -pa, *I. pl.* *Karm.* -na, *N. sg. f.* (*rt.* âs) tad, *Ac. sg. m.* *Karm.* -ta, *Ac. sg. m.*
with in confidence-talks pleasantly-seated that unobserved-approached

पतिमवलोक्य सहसोत्थाय केशेष्वाकृष्य

-ti, Ac. sg. | lok with ava, Ger. | -has, I. sg. | sthâ with ud, Ger. | -śa, L. pl. | krish with â, Ger.

husband having perceived, suddenly having risen, by the hairs having drawn,

गाढमालिंग्य चुंबितवती। तेनावसरेण जारश्च पलायितः।

-ḍha, Ac. sg. n. Adv. | liṅg with â, Ger. | chumb, N. sg. f. Ptc. Perf. Par. | tad, I. sg. m. | -ra, I. sg. | -ra, N. sg. | Ind. | ay with pala.

ardently having embraced kissed. By that opportunity the lover and escaped.

उक्तं च। उशना वेद यच्छास्त्रं यच्च वेद बृहस्पतिः।

vach, N. sg. n. past Ptc. Pass. | Ind. | -nas, N. sg. | vid, 3 sg. Perf. Par. | yad, Ac. sg. n. | -ra, Ac. sg. | yad, Ac. sg. n. | Ind. | vid, 3 sg. Perf. Par. | Ttp. -ti, N. sg.

Said and, Uśanas knows what science, what and knows Vrihaspati,

स्वभावेनैव तच्छास्त्रं स्त्रीबुद्धौ सुप्रतिष्ठितं ॥ १२० ॥

Karm. -va, I. sg. | Ind. | tad, N. sg. n. | -ra, N. sg. | Ttp. -dhi, L. sg. | Karm. -ta, N. sg. n.

by nature already that science in a woman's mind is well-implanted. (120)

तदालिंगनमवलोक्य समीपवर्तिनी कुट्टन्यचिंतयत्।

Ttp. -na, Ac. sg. | lok with ava, Ger. | Ttp. -tin, N. sg. f. | -nî, N. sg. | chint, 3 sg. Impf. Par.

Of him-the embracing having seen near-being a procuress thought:

अकस्मादियमेनमुपगूढवतीति। ततस्तया

Ind. (kim, Ab. sg. n.) | idam, N. sg. f. | etad, Ac. sg. m. | guh with upa, N. sg. f. Ptc. Perf. Par. | Ind. | Ind. | tad, I. sg. f.

'Without-a why, this woman him embraced,' thus. Thereupon by that

कुट्टन्या तत्कारणं परिज्ञाय सा लीलावती गुप्तेन

-nî, I. sg. | Ttp. -ṇa, Ac. sg. | jñâ with pari, Ger. | tad, N. sg. f. | -tî, N. sg. | gup, I. sg. m. past Ptc. Pass.

procuress of it-the reason having discovered that Lîlâvatî with a secret (fine)

दंडिता। अतोऽहं ब्रवीमि। अकस्माद्युवती वृद्धमि-

daṇḍ, N. sg. f. past Ptc. Pass. | Ind. | asmad, N. sg. | brû, 1 sg. Pres. Par. | Ind. (kim, Ab. sg. n.) | -van, N. sg. f. | -dha, Ac. sg. m.

punished. Therefore I say: 'without-a why the young woman the old man,'

त्यादि। मूषिकबलोपस्तंभेन केनापि कारणेनात्र भवितव्यं।

Bahuv. -di, Ac. sg. n. | Ttp. -bha, I. sg. | kim, I. sg. m. Ind. | -ṇa, I. sg. | Ind. | bhû, N. sg. n. Ptc. Fut. Pass.

etc. Mouse-strength-support some the cause here must be.

क्षणं विचिंत्य परिव्राजकेनोक्तं। कारणं चात्र

-ṇa, Ac. sg. | chint with vi, Ger. | -ka, I. sg. | vach, N. sg. n. past Ptc. Pass. | -ṇa, N. sg. | Ind. | Ind.

A moment having reflected, by the mendicant said: The reason and here

धनवाञ्छल्यमेव भविष्यति ।

Ttp. -ya, *N. sg.* *Ind.* bhû, 3 *sg. Fut.* ii. *Par.*
wealth-abundance only will be;

यत: । धनवान्बलवांल्लोके सर्वः सर्वत्र सर्वदा ।

Ind. -vat, *N. sg. m.* -vat, *N. sg. m.* -ka, *L. sg.* -va, *N. sg. m.* *Ind.* *Ind.*
For, The wealthy strong in the world every one, everywhere, at every time,

प्रभुत्वं धनमूलं हि राज्ञामप्युपजायते ॥ १२१ ॥

-tva, *N. sg.* *Bahuv.* -la, *N. sg. n.* *Ind.* -jan, *G. pl.* *Ind.* jan *with* upa, 3 *sg. Pres. Âtm.*
the superiority on riches-founded for of kings also is produced. (121)

ततः खनित्रमादाय तेन विवरं खनित्वा चिरसंचितं

Ind. -ra, *Ac. sg.* dâ *with* â, *Ger.* tad, *I. sg. m.* -ra, *Ac. sg.* khan, *Ger.* *Karm.* -ta, *N. sg. n.*
Then a spade having taken, by him the hole having dug open, long-amassed

मम धनं गृहीतं । ततः प्रभृति निजशक्तिहीनः सत्त्वोत्साहरहितः

mad, *G. sg.* -na, *N. sg.* grah, *N. sg. n. past Ptc. Pass.* *Ind.* *Ind.* *Ttp.* -na, *N. sg. m.* (*rt.* hâ) *Ttp.* -ta, *N. sg. m.*
of me wealth was taken. Thence-forward of my-strength-forsaken, of vigour-energy-deprived,

स्वाहारमप्युत्पादयितुमक्षमः सत्रासं मंदं मंदमुपसर्पंश्चू- .

Karm. -ra, *Ac. sg.* *Ind.* pad *with* ud, *Inf. Caus.* *Karm.* -ma, *N. sg. m.* *Avyay.* -da, *Ac. sg. n. Adv.* srip *with* upa, *N. sg. m. Ptc. Pres. Par.*
my own-food even to procure unable with-fear slowly slowly creeping-on

डाकर्णेनावलोकितः । ततस्तेनोक्तं ।

-na, *I. sg.* lok *with* ava, *N. sg. m. past Ptc. Pass.* *Ind.* tad, *I. sg. m.* vach, *N. sg. n. past Ptc. Pass.*
by Chûḍâkarṇa (I was) perceived. Then by him said:

धनेन बलवांल्लोके धनाद्भवति पंडितः ।

-na, *I. sg.* -vat, *N. sg. m.* -ka, *I. sg.* -na, *Ab. sg.* bhû, 3 *sg. Pres. Par.* -ta, *N. sg. m.*
With wealth strong in the world, through wealth one is wise,

पश्यैतं मूषिकं पापं स्वजातिसमतां गतं ॥ १२२ ॥

dris, 2 *sg. Imp. Par.* etad, *Ac. sg. m.* -ka, *Ac. sg.* -ra, *Ac. sg. m.* *Ttp.* -tâ, *Ac. sg.* gam, *Ac. sg. m. pas. Ptc. Pass.*
Behold that mouse wretched of his own-species-to the level gone. (122)

किंच । अर्थेन तु विहीनस्य पुरुषस्याल्पमेधसः ।

Ind. -tha, *I. sg.* *Ind.* hâ *with* vi, *G. sg. m. past Ptc. Pass.* -sha, *G. sg.* *Bahuv.* -dhas, *G. sg. m.*
Moreover, By wealth but of a forsaken man, (as) of one with little-judgme

क्रियाः सर्वा विनश्यंति ग्रीष्मे कुसरितो यथा ॥ १२३ ॥

-yā, *N. pl.* -va, *N. pl. f.* naś *with* vi, 3 *pl. Pres. Par.* -ma, *L. sg.* *Karm.* -t, *N. pl.* *Ind.*

the actions all disappear, in summer little-rivers as. (123)

अपरं च । यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बांधवाः ।

-ra, *N. sg. n.* *Ind.* yad, *G. sg. m.* -tha, *N. pl.* tad, *G. sg. m.* -ra, *N. pl.* yad, *G. sg. m.* -tha, *N. pl.* tad, *G. sg. m.* -va, *N. pl.*

Another and, Of whom wealth, of him friends, of whom wealth, of him relations,

यस्यार्थाः स पुमांल्लोके यस्यार्थाः स हि पंडितः ॥ १२४ ॥

yad, *G. sg. m.* -tha, *N. pl.* tad, *N. sg. m.* puṁs, *N. sg.* -ka, *L. sg.* yad, *G. sg. m.* -tha, *N. pl.* tad, *N. sg. m.* *Ind.* -ta, *N. sg. m.*

of whom wealth, he a man in the world, of whom wealth, he indeed wise. (124)

अन्यच्च । अपुत्रस्य गृहं शून्यं सन्मित्ररहितस्य च ।

-ya, *N. sg. n.* *Ind.* *Bahuv.* -ra, *G. sg. m.* -ha, *N. sg.* -ya, *N. sg. n.* *Ttp.* -ta, *G. sg. m.* *Ind.*

Again and, Of a son-less the house empty, of one of a good-friend-destitute and,

मूर्खस्य च दिशः शून्याः सर्वशून्या दरिद्रता ॥ १२५ ॥

-kha, *G. sg. m.* *Ind.* -ś, *N. pl.* -ya, *N. pl. f.* *Karm.* -ya, *N. sg. f.* -tā, *N. sg.*

of a fool and the regions empty, all-empty poverty. (125)

अपरं च । तानींद्रियाण्यविकलानि तदेव नाम

-ra, *N. sg. n.* *Ind.* tad, *N. pl. n.* -ya, *N. pl.* *Karm.* -la, *N. pl. n.* tad, *N. sg. n.* *Ind.* -man, *N. sg.*

Another and, 'Those senses unimpaired, that same name,

सा बुद्धिरप्रतिहता वचनं तदेव ।

tad, *N. sg. f.* -dhi, *N. sg.* *Karm.* -ta, *N. sg. f.* -na, *N. sg.* tad, *N. sg. n.* *Ind.*

that intellect uninjured, language that same,

अर्थोष्मणा विरहितः पुरुषः स एव

Ttp. -man, *I. sg.* rah *with* vi, *N. sg. m past Ptc. Pass.* -sha, *N. sg.* tad, *N. sg. m.* *Ind.*

by the wealth-heat forsaken man that same

अन्यः क्षणेन भवतीति विचित्रमेतत् ॥ १२६ ॥

-ya, *N. sg. m.* -ṇa, *I. sg.* bhū, 3 *sg. Pres Par.* *Ind.* -tra *N. sg. n.* etad, *N. sg. n.*

another in a moment is;' thus strange this. (126)

एतत्सर्वमाकर्ण्य मयालोचितं । ममात्रावस्थानमयुक्तमिदानीं

This all having heard by me considered: Of me here staying improper now,

यच्चान्यस्मा एतद्वृत्तांतकथनं तदप्यनुचितं ।

what and to another of these-affairs-communication, that also improper.

यतः। अर्थनाशं मनस्तापं गृहे दुश्चरितानि च।
For, Fortune-loss, of mind-distress, at home malpractices and,

वंचनं चापमानं च मतिमान्न प्रकाशयेत् ॥ १२७ ॥
the being cheated and, the being slighted and, the wise not should make public. (127)

अपि च। आयुर्वित्तं गृहच्छिद्रं मंत्रमैथुनभेषजं।
Also and, Age, wealth, at home-trouble, design-love-medicine,

तपोदानापमानं च नव गोप्यानि यत्नतः ॥ १२८ ॥
penance-liberality-dishonour and, nine (things) to be concealed carefully. (128)

तथा चोक्तं। अत्यंतविमुखे दैवे व्यर्थे यत्ने च पौरुषे।
Thus and said, Very-averse (being) fortune, in vain the exertion and human,

मनस्विनो दरिद्रस्य वनादन्यत्कुतः सुखं ॥ १२९ ॥
of the wise poor, (different) from the forest other whence comfort? (129)

अन्यच्च। मनस्वी म्रियते कामं कार्पण्यं न तु गच्छति।
Again and, The wise dies rather, to misery not but he goes,

अपि निर्वाणमायाति नानलो याति शीततां ॥ १३० ॥
even to extinction goes, not fire goes to coldness. (130)

किंच। कुसुमस्तवकस्येव द्वे वृत्ती तु मनस्विनः।
Moreover, Of a flower-cluster as, two conditions forsooth of the wise,

सर्वेषां मूर्ध्नि वा तिष्ठेद्विशीर्येदथवा वने ॥ १३१ ॥
of all at the head either he may stand, he may fade away or in a forest. (131)

यच्चात्रैव याञ्चया जीवनं तदतीव गर्हितं।
What and here just through begging living, that exceedingly reprobated.

यतः। वरं विभवहीनेन प्राणैः संतर्पितोऽनलः।
For, Better by one of wealth-deprived with the life satiated a fire,

नोपचारपरिभ्रष्टः कृपणः प्रार्थितो जनः ॥ १३२ ॥
not an of civility-destitute miserly solicited person. (132)

दारिद्र्याद्ध्रियमेति ह्रीपरिगतः सत्त्वात्परिभ्रश्यते

From poverty to shame one goes, shame-laden of strength one is deprived,

निःसत्त्वः परिभूयते परिभवान्निर्वेदमापद्यते ।

strengthless one is oppressed, from oppression into despondency one falls,

निर्विण्णः शुचमेति शोकनिहतो बुद्ध्या परित्यज्यते

the despondent to sorrow goes, the sorrow-stricken by reason is forsaken,

निर्बुद्धिः क्षयमेत्यहो विधनता सर्वापदामास्पदं ॥ १३३ ॥

the reason-less to destruction goes, Oh, poverty of all-evils the foundation. (133)

किंच । वरं मौनं कार्यं न च वचनमुक्तं यदनृतं

Moreover, Better silence to be observed, not and a word spoken, which untrue,

वरं क्लैब्यं पुंसां न च परकलत्राभिगमनं ।

better impotence of men, not and with another's-wife-intercourse,

वरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचिः

better life-abandonment, not and in calumnious-words delight,

वरं भिक्षाशित्वं न च परधनास्वादनसुखं ॥ १३४ ॥

better alms-eating, not and another's-wealth-tasting-pleasure. (134)

वरं शून्या शाला न च खलु वरो दुष्टवृषभः

Better an empty stable, not and by any means better a vicious-bull,

वरं वेश्या पत्नी न पुनरविनीता कुलवधूः ।

better a wanton (as) wife, not but an ill-mannered noble-wife,

वरं वासो ऽरण्ये न पुनरविवेकाधिपपुरे

better dwelling in a wood, not but in an undiscriminating-ruler's-town,

वरं प्राणत्यागो न पुनरधमानामुपगमः ॥ १३५ ॥

better life-abandonment, not but of low persons society. (135)

अपि च । सेवेव मानमखिलं ज्योत्स्नेव तमो जरेव लावण्यं ।

Also and, Servitude as respect totally, moonlight as darkness, old age as loveliness,

हरिहरकथेव दुरितं गुणशतमप्यर्थिता हरति ॥ १३६ ॥

of Hari (and) -Hara- legend as sin, of virtues-a hundred even beggary takes away. (136)

इति विमृश्य तत्किमहं परपिंडेनात्मानं पोषयामि ।

Thus having reflected, then why I with another's-cake myself nourish?

कष्टं भोः । तदपि द्वितीयं मृत्युद्वारं ।

Oh, the misery! That even a second death-gate.

तत: । पल्लवग्राहि पांडित्यं क्रयक्रीतं च मैथुनं ।

or, Buds gathering (superficial) wisdom, with money-purchased and love,

भोजनं च पराधीनं तिस्रः पुंसां विडंबनाः ॥ १३७ ॥

subsistence and on another-depending, three of men afflictions. (137)

रोगी चिरप्रवासी परान्नभोजी परावसथशायी ।

The sick, the long-exiled, the another's-bread-eating, in another's-house-living,

यज्जीवति तन्मरणं यन्मरणं सो ऽस्य विश्रामः ॥ १३८ ॥

what he lives, that death; what death, that of him the deliverance. (138)

इत्यालोच्यापि लोभात्पुनरप्यर्थं ग्रहीतुं ग्रहमकरवं ।

Thus having considered also, from desire again even wealth to acquire taking away I made.

तथा चोक्तं । लोभेन बुद्धिश्चलति लोभो जनयते तृषां ।

Thus and said, Through desire reason departs, desire produces covetousness,

तृषार्तो दुःखमाप्नोति परत्रेह च मानवः ॥ १३९ ॥

by covetousness-tormented pain experiences hereafter here and a man. (139)

ततो ऽहं मंदं मंदमुपसर्पंस्तेन वीणाकर्णेन जर्जरवंशखंडेन

Then I slowly slowly creeping-on, by that Vîṇâkarṇa with a split-bamboo-piece

ताडितश्चाचिंतयं ।

beaten and, reflected:

धनलुब्धो ह्यसंतुष्टो ऽनियतात्माजितेंद्रियः ।

The wealth-desirous indeed discontented, of unrestrained-mind, of unsubdued-senses;

सर्वा एवापदस्तस्य यस्य तुष्टं न मानसं ॥ १४० ॥

all verily misfortunes of him, whose content not mind. (140)

तथा च। सर्वाः संपत्तयस्तस्य संतुष्टं यस्य मानसं।

Thus and, All kinds of happiness of him, content of whom the mind;

उपानद्गूढपादस्य ननु चर्मावृतेव भूः ॥ १४१ ॥

of him whose foot-is covered-with a shoe is not with leather-covered as it were the earth? (141)

अपरं च। संतोषामृततृप्तानां यत्सुखं शांतचेतसां।

Another and, Of the with the contentment-nectar-satiated what happiness of the placid-minded,

कुतस्तद्धनलुब्धानामितश्चेतश्च धावतां ॥ १४२ ॥

whence that of the wealth-desirous hither and thither running? (142)

किंच। तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितं।

Moreover, By him read, heard by him, by him everything accomplished,

येनाशाः पृष्ठतः कृत्वा नैराश्यमवलंबितं ॥ १४३ ॥

by whom, hopes behind the back having placed, hope-freedom depended upon. (143)

अपि च। असेवितेश्वरद्वारमदृष्टविरहव्यथं।

Also and, Not having served-a master's-door, not having perceived-separation-pain,

अनुक्तक्लीववचनं धन्यं कस्यापि जीवनं ॥ १४४ ॥

not having uttered-an unmanly-word, happy of any man the life. (144)

यतः। न योजनशतं दूरं बाध्यमानस्य तृष्णया।

For, Not a yojana-hundred far for one stricken with covetousness,

संतुष्टस्य करप्राप्तेऽप्यर्थे भवति नादरः ॥ १४५ ॥

of the contented for the to hand-come even treasure is not regard. (145)

तदत्रावस्थोचितकार्यपरिच्छेदः श्रेयान्।

Therefore here of (my) situation-suiting-action-discrimination better.

को धर्मो भूतदया किं सौख्यमरोगिता जगति जंतोः ।

What religion? for the living-compassion. What happiness? health in the world of man.

कः स्नेहः सद्भावः किं पांडित्यं परिच्छेदः ॥ १४६ ॥

What love? a noble-state of mind. What wisdom? discrimination. (146)

तथा च । परिच्छेदो हि पांडित्यं यदापन्ना विपत्तयः ।

Thus and, Discrimination indeed wisdom, when approached misfortunes.

अपरिच्छेदकर्तॄणां विपदः स्युः पदे पदे ॥ १४७ ॥

of the without-discrimination-acting misfortunes will be at step at step. (147)

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।

One should give up one for a family's-sake, for a village's-sake a family one should give up;

ग्रामं जनपदस्यार्थे स्वात्मार्थे पृथिवीं त्यजेत् ॥ १४८ ॥

a village for the country's-sake, for one's self's-sake the earth one should give up. (148)

अपरं च । पानीयं वा निरायासं स्वाद्वन्नं वा भयोत्तरं ।

Again and, Water either without-exertion, sweet food or with danger-attended,

विचार्य खलु पश्यामि तत्सुखं यत्र निर्वृतिः ॥ १४९ ॥

having deliberated indeed I see, that happiness where ease. (149)

इत्यालोच्याहं निर्जनवनमागतः ।

Thus having considered I the lonely-wood approached.

यतः । वरं वनं व्याघ्रगजेंद्रसेवितं द्रुमालयः पक्वफलांबुभोजनं ।

For, Better a wood by tigers-(and) elephants-haunted, a tree-habitation on ripe-fruits-(and)water-living,

तृणानि शय्या परिधानवल्कलं न बंधुमध्ये धनहीनजीवनं ॥ १५० ॥

grass for a bed, a garment-(of) bark, not of friends-in the midst of one of wealth-deprived-the living. (150)

ततोऽस्मत्पुण्योदयादनेन मित्रेणाहं स्नेहानुवृत्त्या-

Afterwards, through my-fortune's-(i.e. good works) rise (i.e. reward) by this friend I with affection-continuity

नुगृहीतः । अधुना च पुण्यपरंपरया भवदाश्रयः स्वर्ग एव मया प्राप्तः ।

favoured. Now and by fortune-continuation of you-the company, a paradise verily, by me found.

यतः । संसारविषवृक्षस्य द्वे अत्र रसवत्फले ।
For, Of the world's-poison-tree two here delicious-fruits,

काव्यामृतरसास्वादः संगमः सुजनैः सह ॥ १५१ ॥
the poem-nectar-flavour-tasting, association good-men with. (151)

मंथर उवाच । अर्थाः पादरजोपमा गिरिनदीवेगोपमं यौवनं
Manthara said: Riches on the feet-the dust-resembling, mountain-rivers-fleetness-like youth,

आयुष्यं जलबिंदुलोलचपलं फेनोपमं जीवितं ।
vital strength as a water-drop-trembling-unsteady, froth-like life;

धर्मं यो न करोति निंदितमतिः स्वर्गार्गलोद्घाटनं
virtue who not practises base-minded, the heaven-bar-unbolting,

पश्चात्तापयुतो जरापरिगतः शोकाग्निना दह्यते ॥ १५२ ॥
afterwards repentance-seized, by old age-overpowered, with the sorrow-fire is burnt. (152)

युष्माभिरतिसंचयः कृतस्तस्यायं दोषः । शृणु ।
By you too much-accumulation made; of it this the fault (i.e. cause); Listen:

उपार्जितानां वित्तानां त्याग एव हि रक्षणं ।
Of accumulated riches giving away only indeed the preservation;

तडागोदरसंस्थानां परीवाह इवांभसां ॥ १५३ ॥
of the in a pond's-interior-standing a drain as of waters. (153)

अन्यच्च । यदधो ऽधः क्षितौ वित्तं निचखान मितंपचः ।
Again and, When low low in the ground wealth has buried the miser,

तदधोनिलयं गंतुं चक्रे पंथानमग्रतः ॥ १५४ ॥
then to a mansion below to go he has made himself a path beforehand. (154)

अन्यच्च । निजसौख्यं निरुंधानो यो धनार्जनमिच्छति ।
Again and, His own-happiness opposing who wealth-acquisition wishes,

परार्थं भारवाहीव क्लेशस्यैव हि भाजनं ॥ १५५ ॥
for another's-sake a burthen-bearer as, of pain merely indeed a vessel. (155)

अपरं च। दानोपभोगहीनेन धनेन धनिनो यदि।
Another and, Through of liberality-(and) enjoyment-deprived riches rich if (we are),

पृथ्वीखातनिखातेन धनेन धनिनो वयं ॥ १५६ ॥
through the in the earth-caverns-buried riches rich we. (156)

अन्यच्च। असंभोगेन सामान्यं कृपणस्य धनं परैः।
Again and, Through non-enjoyment common of a miser the wealth with others,

अस्येदमिति संबंधो हानौ दुःखेन गम्यते ॥ १५७ ॥
'of him this' thus the connection at the loss by pain is ascertained. (157)

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यं।
Liberality by kind-words-accompanied, knowledge without-conceit, with clemency-endowed heroism,

वित्तं त्यागनियुक्तं दुर्लभमेतच्चतुर्भद्रं ॥ १५८ ॥
wealth with liberality-connected, difficult-to be found these four-good things. (158)

उक्तं च। कर्तव्यः संचयो नित्यं कर्तव्यो नातिसंचयः।
Said and, To be made accumulation constantly, to be made not exceeding-accumulation,

पश्य संचयशीलो ऽसौ धनुषा जंबुको हतः ॥ १५९ ॥
behold, accumulation-practising that by a bow jackal slain. (159)'

तावाहतुः। कथमेतत्। मंथरः कथयति। आसीत्कल्याणकटक-
Those two say: How that? Manthara relates: There was of Kalyâṇa-kaṭaka-

वास्तव्यो भैरवो नाम व्याधः। स चैकदा मृगमन्विष्यमाणो
an inhabitant, Bhairava by name, a hunter. He and one day a deer pursuing

विंध्याटवीं गतवान्। ततस्तेन व्यापादितं मृगमादाय
to the Vindhya-forest went. Afterwards by him the killed deer having taken up

गच्छता घोराकृतिः शूकरो दृष्टः। तेन व्याधेन मृगं भूमौ
going, of formidable-appearance a boar seen. By that hunter the deer upon the ground

निधाय शूकरः शरेणाहतः। शूकरेणापि घनघोरगर्जनं
having laid, the boar with an arrow hit. By the boar in turn as of clouds-a terrible-roar

कृत्वा स व्याधो मुष्कदेशे हतः संछिन्नद्रुम इव
having made that hunter in the groin wounded being a cut-tree like

भूमौ निपपात ।
on the ground fell-down.

यतः । जलमग्निं विषं शस्त्रं क्षुद्व्याधी पतनं गिरेः ।
For, Water, fire, poison, a weapon, hunger-illness, falling from a rock,

निमित्तं किंचिदासाद्य देही प्राणैर्विमुच्यते ॥ १६० ॥
a cause (i.e. accident) of some kind having encountered the corporeal being of life is deprived. (160)

अथ तयोः पादास्फालनेन सर्पोऽपि मृतः । अथानंतरं
Then of them through the feet-trampling a serpent also killed. Now thereupon

दीर्घरावो नाम जंबुकः परिभ्रमन्नाहारार्थी तान्मृतान्
Dîrgharâva by name, a jackal, roaming-about, food-seeking, those dead

मृगव्याधसर्पशूकरानपश्यदचिंतयच्च । अहो अद्य महद्भोज्यं मे
deer-hunter-serpent-boar saw, reflected and: Oh! to-day a great meal of me

समुपस्थितं । अथवा ।
fallen in the way! However,

अचिंतितानि दुःखानि यथैवायांति देहिनां ।
Unthought-of troubles as just happen to men,

सुखान्यपि तथा मन्ये दैवमत्रातिरिच्यते ॥ १६१ ॥
blessings also thus, I think; fate in this plays the chief part. (161)

तद्भवतु । एषां मांसैर्मासत्रयं मे सुखेन गमिष्यति ।
Then be it, Of these with the flesh a month-triad to me pleasantly will pass.

मासमेकं नरो याति द्वौ मासौ मृगशूकरौ ।
Month one the man goes, two months deer- (and) boar,

अहिरेकं दिनं याति अद्य भक्ष्यो धनुर्गुणः ॥ १६२ ॥
the serpent one day goes! to-day to be eaten the bow-string. (162)

ततः प्रथमबुभुक्षायामिदं निःस्वादु कोदंडलग्नं स्नायुबंधनं

Then in the first-desire of eating this unsweet to the bow-fastened sinew-string

खादामि । इत्युक्त्वा तथा कृते सति छिन्ने स्नायुबंधन

I eat. Thus having said, thus done being, being cut the sinew-string,

उत्पतितेन धनुषा हृदि निर्भिन्नः स दीर्घरावः पंचत्वमा-

by the up-springing bow in the heart pierced, that Dîrgharâva to the dissolution into the five elements

गतः । अतो ऽहं ब्रवीमि कर्तव्यः संचयो नित्यमित्यादि ।

gone. Therefore I say: 'To be made accumulation constantly,' etc.

तथा च । यद्ददाति यदश्नाति तदेव धनिनो धनं ।

Thus and, What he gives, what he eats, that alone of a rich man the wealth;

अन्ये मृतस्य क्रीडंति दारैरपि धनैरपि ॥ १६३ ॥

others of the dead sport with the wife also, with the riches also. (163)

किंच । यद्ददासि विशिष्टेभ्यो यच्चाश्नासि दिने दिने ।

Moreover, What thou givest to the distinguished, what and thou eatest day by day,

तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥ १६४ ॥

that of thee the wealth I consider; the rest for somebody else thou preservest. (164)

यातु । किमिदानीमतिक्रांतोपवर्णनेन ।

Let it go. What at present with excessive-description?

यतः । नाप्राप्यमभिवांछंति नष्टं नेच्छंति शोचितुं ।

For, Not the unattainable long after, the lost not wish to bewail,

आपत्स्वपि न मुह्यंति नराः पंडितबुद्धयः ॥ १६५ ॥

in misfortunes even not are perplexed men of wise-intellect. (165)

तत्सखे सर्वदा त्वया सोत्साहेन भवितव्यं ।

Therefore, friend, always by thee full-of energy to be.

यतः । शास्त्राण्यधीत्यापि भवंति मूर्खाः

For, Books having read even they are fools,

यस्तु क्रियावान्पुरुषः स विद्वान् ।

who on the contrary an active man, he wise;

सुचिंतितं चौषधमातुराणां

a well-devised also medicine of the diseased

न नाममात्रेण करोत्यरोगं ॥ १६६ ॥

not by the name-merely effects freedom-from disease. (166)

अन्यच्च । न स्वल्पमप्यध्यवसायभीरोः

Again and, Not a very-small even of the of exertion-afraid

करोति विज्ञानविधिर्गुणं हि ।

produces a wisdom-precept benefit indeed,

अंधस्य किं हस्ततलस्थितोऽपि

of a blind man (what?) on the palm-standing even

प्रकाशयत्यर्थमिह प्रदीपः ॥ १६७ ॥

does make visible an object here a lamp? (167)

तदत्र सखे दशाविशेषे शांतिः करणीया ।

Then here, O friend, in each special condition tranquillity to be observed.

एतदप्यतिकष्टं त्वया न मंतव्यं ।

This also too-hard by thee not to be considered.

यतः । राजा कुलवधूर्विप्रा मंत्रिणश्च पयोधराः ।

For, 'A king, a noble wife, the wise, ministers likewise, clouds,

स्थानभ्रष्टा न शोभंते दंताः केशा नखा नराः ॥ १६८ ॥

from (their) places-removed not shine, teeth, hairs, nails, men. (168)

इति विज्ञाय मतिमान्स्वस्थानं न परित्यजेत् । कापुरुषवचनमेतत् ।

Thus perceiving a wise man his-place not should abandon,' a weak man's-speech this.

यतः । स्थानमुत्सृज्य गच्छंति सिंहाः सत्पुरुषा गजाः ।

For, (Their) country quitting go lions, brave-men, elephants;

तत्रैव निधनं यांति काकाः कापुरुषा मृगाः ॥ १६९ ॥

there even to death go crows, weak-men, deer. (169)

को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा

What of a brave man, of a wise, his own-country, what or a strange-country likewise?

यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितं ।

to what place he comes, that even does he make through his arms-majesty-acquired.

यद्दंष्ट्रानखलांगुलप्रहरणः सिंहो वनं गाहते

What teeth-claws-tail-(having as) weapons, a lion wood enters,

तस्मिन्नेव हतद्विपेंद्ररुधिरैस्तृष्णां छिनत्त्यात्मनः ॥ १७० ॥

in that verily with the slain-elephant's-blood the thirst he quenches of himself. (170).

अपरं च । निपानमिव मंडूकाः सरः पूर्णमिवांडजाः ।

Again and, A pool as frogs, a lake full as fishes,

सोद्योगं नरमायांति विवशाः सर्वसंपदः ॥ १७१ ॥

(so) the exerting man approach by themselves all-fortunes. (171)

अन्यच्च । सुखमापतितं सेवेद्दुःखमापतितं तथा ।

Again and, Happiness fallen to one's share one should cherish trouble fallen to one's share likewise,

चक्रवत्परिवर्तंते दुःखानि च सुखानि च ॥ १७२ ॥

wheel-like turn-round troubles and, joys and. (172)

अन्यच्च । उत्साहसंपन्नमदीर्घसूत्रं

Again and, To the exertion-endued, unprocrastinating,

क्रियाविधिज्ञं व्यसनेष्वसक्तं ।

of action-the rules-knowing, to vices not-attached,

शूरं कृतज्ञं दृढसौहृदं च

to a hero, benefits-remembering, one of steady-friendship and,

लक्ष्मीः स्वयं याति निवासहेतोः ॥ १७३ ॥

Lakshmî of her own accord goes for the sake of residing (with him). (173)

विशेषतश्च । विनाप्यर्थैर्वीरः स्पृशति बहुमानोन्नतिपदं

Especially and, Without even riches a hero touches of honour-elevation-a place,

समायुक्तो ऽप्यर्थैः परिभवपदं याति कृपणः ।

endowed even with riches to of disgrace-a place goes the miser;

स्वभावादुद्भूतां गुणसमुदयावाप्तिविषयां

the from the inborn-nature springing, for virtue-multitude-acquirement-fit

द्युतिं सैंहीं किं श्वा धृतकनकमालो ऽपि लभते ॥ १७४ ॥

splendour of a lion (what?) a dog bearing-a gold-necklace even obtains? (174)

धनवानिति हि मदो मे किं गतविभवो विषादमुपयामि ।

'Of riches possessed,' thus truly pride to me; why with departed-wealth sorrow I approach?

करनिहितकंदुकसमाः पातोत्पाता मनुष्याणां ॥ १७५ ॥

the in the hand-placed-ball-like (are) the sinkings-(and) risings of men. (175)

अपरं च । अभ्रच्छाया खलप्रीतिर्नवशस्यानि योषितः ।

Again and, A cloud's-shadow, of wicked-the friendship, new-corn, women,

किंचित्कालोपभोग्यानि यौवनानि धनानि च ॥ १७६ ॥

for some-time-(only) to be enjoyed, youth, riches and. (176)

वृत्त्यर्थं नातिचेष्टेत सा हि धात्रैव निर्मिता ।

For the sake of a-livelihood not too much one should strive, that for by the Creator already provided;

गर्भादुत्पतिते जंतौ मातुः प्रस्नवतः स्तनौ ॥ १७७ ॥

from the womb when comes forth a creature, of the mother stream the breasts. (177)

अपि च सखे । येन शुक्लीकृता हंसाः शुकाश्च हरितीकृताः ।

Also and, O friend, By whom white-made the geese, the parrots and green-made,

मयूराश्चित्रिता येन स ते वृत्तिं विधास्यति ॥ १७८ ॥

the peacocks variegated by whom, He for thee a livelihood will provide. (178)

अपरं च । सतां रहस्यं शृणु मित्र ।

Again and, Of the good the secret hear, O friend,

जनयंत्यर्जने दुःखं तापयंति विपत्तिषु ।

They produce in the acquisition trouble, they cause pain in failures,

मोहयंति च संपत्तौ कथमर्थाः सुखावहाः ॥ १७९ ॥

they infatuate and in success, how (are) riches happiness-conferring? (179)

अपरं च । धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता ।

Another and, For religion's-sake of whom wealth-desire, better of him freedom from-desire,

प्रक्षालनाद्धि पंकस्य दूरादस्पर्शनं वरं ॥ १८० ॥

than wiping off for of mud far not-touching better. (180)

यतः । यथा ह्यामिषमाकाशे पक्षिभिः श्वापदैर्भुवि ।

For, As truly prey in the air by birds, by beasts on earth

भक्ष्यते सलिले नक्रैस्तथा सर्वत्र वित्तवान् ॥ १८१ ॥

is eaten, in water by crocodiles, thus everywhere the rich man. (181)

राजतः सलिलादग्नेश्चौरतः स्वजनादपि ।

From a king, from water, from fire, from the robber, from their own-people likewise,

भयमर्थवतां नित्यं मृत्योः प्राणभृतामिव ॥ १८२ ॥

fear of the rich constantly, from death of the living as. (182)

तथा हि । जन्मनि क्लेशबहुले किं नु दुःखमतः परं ।

Thus for, In life with troubles-abounding what possibly pain than this greater?

इच्छासंपद्यतो नास्ति यच्चेच्छा न निवर्तते ॥ १८३ ॥

desire-fulfilment because not is, because and the desire not ceases? (183)

अन्यच्च भ्रातः शृणु ।

Another and, brother, hear:

धनं तावदसुलभं लब्धं कृच्छ्रेण रक्ष्यते ।

Wealth at first not-easy-to obtained, obtained with difficulty it is preserved,

लब्धनाशो यथा मृत्युस्तस्मादेतन्न चिंतयेत् ॥ १८४ ॥

of the obtained-the loss like death, therefore of this not one should think. (184)

तृष्णां चेह परित्यक्का को दरिद्रः क ईश्वरः ।
Covetousness and here having abandoned, who poor? who a lord?

तस्याश्चेत्प्रसरो दत्तो दास्यं च शिरसि स्थितं ॥ १८५ ॥
of it if way given, servitude and at the head placed. (185)

अपरं च । यद्यदेव हि वांछेत ततो वांछा प्रवर्तते ।
Again and, What what just indeed one may desire, thence the desire starts,

प्राप्त एवार्थतः सोऽर्थो यतो वांछा निवर्तते ॥ १८६ ॥
obtained verily in reality that object, from which the desire turns away. (186)

किं बहुना मम पक्षपातेन । मयैव सहात्र
What with so much of my side of the question? With me just together here

कालो नीयतां ।
the time may be spent.

यतः । आमरणांताः प्रणयाः कोपास्तत्क्षणभंगुराः ।
For, At-death-ending the affections, the anger at that-moment-vanishing,

परित्यागाश्च निःसंगा भवंति हि महात्मनां ॥ १८७ ॥
the gifts and free from-self-interest are truly of the noble-minded. (187)

इति श्रुत्वा लघुपतनको ब्रूते । धन्योऽसि मंथर
Thus having heard Laghupatanaka says: Happy art thou, O Manthara,

सर्वथा श्लाघ्यगुणोऽसि ।
in every way of praiseworthy-virtue thou art.

यतः । संत एव सतां नित्यमापदुद्धरणक्षमाः ।
For, The good only of the good constantly out of misfortune-to lift-able,

गजानां पंकमग्नानां गजा एव धुरंधराः ॥ १८८ ॥
of elephants into a mire-plunged elephants only the burthen-bearers (rescuers). (188

श्लाघ्यः स एको भुवि मानवानां
To be praised that alone on earth of men,

स उत्तमः सत्पुरुषः स धन्यः ।

he the greatest, a good man, he happy,

यस्यार्थिनो वा शरणागता वा

of whom the needy either, the refuge-taking or,

नाशाविभंगा विमुखाः प्रयांति ॥ १८९ ॥

not broken-hoped with averted-faces go away. (189)

तदेवं ते स्वेच्छाहारविहारं कुर्वाणाः संतुष्टाः

Then thus those according to their-desire-feeding-(and) sporting making contented

सुखं निवसंति । अथ कदाचिच्चित्रांगनामा मृगः केनापि त्रासि-

happily dwell. Now one-day Chitrâṅga-named a deer by somebody frightened

तस्तत्रागत्य मिलितः । ततः पश्चादायांतं मृगमवलोक्य भयं

there having approached was met. Thence after approaching the deer having seen, danger

संचिंत्य मंथरो जलं प्रविष्टो मूषिकश्च विवरं गतः काको

suspecting, Manthara the water entered, the mouse and to the hole went, the crow

ऽप्युड्डीय वृक्षमारूढः । ततो लघुपतनकेन सुदूरं निरूप्य

also up-flying a tree ascended. Then by Laghupatanaka, very-far having looked,

भयहेतुर्न कोऽप्यायातीत्यालोचितं । पश्चात्तद्वचना-

'fear-cause not any approaches' thus was considered. Afterwards upon his word

दागत्य पुनः सर्वे मिलित्वा तत्रैवोपविष्टाः । मंथरेणोक्तं । भद्र

having arrived again all having met there just seated. By Manthara said: Hail!

मृग स्वागतं । स्वेच्छयोदकाद्याहारो ऽनुभूयतां ।

deer, welcome! According to your-wish, of water-etc. consisting-food may be enjoyed.

अत्रावस्थानेन वनमिदं सनाथीक्रियतां । चित्रांगो ब्रूते ।

By here residing forest this with a lord-may be endowed. Chitrâṅga says:

लुब्धकत्रासितो ऽहं भवतां शरणमागतः । भवद्भिः सह

By a hunter-frightened I of you the protection approached. You with

सख्यमिच्छामि । हिरण्यको ऽवदत् । मित्रत्वं तावदस्माभिः सह भवता-
friendship I wish. Hiraṇyaka said: Friendship truly us with by you

यत्नेन मिलितं ।
without-trouble met.

यतः । औरसं कृतसंबंधं तथा वंशक्रमागतं ।
For, One's own offspring, one formed by connection, likewise one in race-line-descended

रक्षितं व्यसनेभ्यश्च मित्रं ज्ञेयं चतुर्विधं ॥ १९० ॥
one rescued from dangers and, a friend to be known of four-kinds. (190)

तदत्र भवता स्वगृहनिर्विशेषं स्थीयतां ।
Therefore here by you from your own-house-without a difference may be remained

तच्छ्रुत्वा मृगः सानंदो भूत्वा स्वेच्छाहारं
That having heard the deer, full of-joy being, according to his-desire-feeding

कृत्वा पानीयं पीत्वा जलासन्नतरुच्छायायामुपविष्टः । अथ
making, water drinking, in a water-near standing-tree's-shade settled. Then

मंथरेणोक्तं । सखे मृग एतस्मिन्निर्जने वने केन त्रासितो
by Manthara said: Friend deer, in this lonely forest by whom frightened

ऽसि । कदाचित्किं व्याधाः संचरंति । मृगेणोक्तं । अस्ति
art thou? Ever (do) hunters walk about? By the deer said: There is

कलिंगविषये रुक्मांगदो नाम नरपतिः । स च दिग्विज-
in the Kaliṅga-country Rukmâṅgada by name a prince. He and by the world

यव्यापारक्रमेणागत्य चंद्रभागानदीतीरे समावा- .
conquest-business-course having approached, on the Chandrabhâgâ-bank having

सितकटको वर्तते । प्रातश्च तेनात्रागत्य
pitched-his camp resides. 'In the morning and he here having arrived

कर्पूरसरःसमीपे भवितव्यमिति व्याधानां मुखात्किंवदंती
in the Karpûra-lake-proximity will be,' thus of the hunters from the mouth a report

श्रूयते । तदत्रापि प्रातरवस्थानं भयहेतुकमित्या-

is heard. Therefore here also in the morning residing (is) fear-cause having, thus

लोच्य यथावसरकार्यमारभ्यतां । तच्छ्रुत्वा

considering according to-the occasion-action may be undertaken. That having heard

कूर्मः सभयमाह । जलाशयांतरं गच्छामि । काक-

the tortoise with-fear says: 'To another-water-reservoir I go. The crow-

मृगावप्युक्तवंतौ । एवमस्तु । ततो हिरण्यको विहस्याह ।

(and)-mouse also said: So be it. Then Hiraṇyaka smiling said:

जलाशयांतरे प्राप्ते मंथरस्य कुशलं स्थले गच्छतः

Another-water-reservoir being reached, of Manthara welfare; on the land of the going'

क: प्रतीकारः ।

what help?

यतः । अंभांसि जलजंतूनां दुर्गं दुर्गनिवासिनां ।

For, Water of water-animals, a fort of the in the fort-residing,

स्वभूमिः श्वापदादीनां राज्ञां मंत्री परं बलं ॥ १९१ ॥

their own-place of beasts, etc., of kings a minister the chief strength. (191)

सखे लघुपतनक अनेनोपदेशेन तथा भवितव्यं

Friend Laghupatanaka, through this advice thus to be fared:

स्वयं वीक्ष्य यथा वध्वाः पीडितं कुचकुट्मलं ।

Himself having seen as of his wife pressed the bosom-bud,

वणिक्पुत्रो ऽभवद्दुःखी त्वं तथैव भविष्यसि ॥ १९२ ॥

the merchant's-son became sad; thou thus just wilt be. (192)

त ऊचुः । कथमेतत् । हिरण्यकः कथयति । अस्ति कान्यकुब्ज-

They said: How that? Hiraṇyaka relates: There is in the Kânyakubja-

विषये वीरसेनो नाम राजा । तेन वीरपुरनाम्नि नगरे

country Vîrasena by name a king. By him in the Vîrapura-named town

तुंगबलो नाम राजपुत्रो भोगपतिः कृतः। स च महाधनस्त-
Tuṅgabala by name a prince governor appointed. He and of great-wealth,

रुण एकदा स्वनगरे भ्राम्यन्नतिप्रौढयौवनां लावण्यवतीं
young, one-day in his-town perambulating in full-blown youth Lâvaṇyavatî

नाम वणिक्पुत्रवधूमालोकयामास। ततः स्वहर्म्यं गत्वा स्मरा-
by name a merchant's-son's-wife saw. Then to his-palace having gone by love-

कुलमतिस्तस्याः कृते दूतीं प्रेषितवान्।
disturbed-in mind on her account a female messenger he dispatched.

यतः सन्मार्गे तावदास्ते प्रभवति पुरुषस्तावदेवेंद्रियाणां
For, On the right-path so long he remains, master is a man so long only of the senses,

लज्जां तावद्विधत्ते विनयमपि समालंबते तावदेव।
shame so long he has, decency also he maintains so long only,—

भ्रूचापाकृष्टमुक्ताः श्रवणपथगता नीलपक्ष्माण एते
by the eyebrows-bow-drawn back-(and) darted, to the ear-reaching, black-feathered those

यावल्लीलावतीनां न हृदि धृतिमुषो दृष्टिबाणाः पतंति॥ १९३॥
as of fair-ones not into the heart the steadiness-stealing look-arrows fall. (193)

सापि लावण्यवती तदवलोकनक्षणात्प्रभृति स्मरशरप्रहारजर्ज-
She also Lâvaṇyavatî him-seeing-the moment from by the Love-arrow-stroke-

रितहृदया तदेकचित्ताभवत्।
broken-hearted of him-alone-thinking was.

तथा ह्युक्तं। असत्यं साहसं माया मात्सर्यं चातिलुब्धता।
Thus for said, Untruth, violence, fraud, envy and extreme-covetousness,

निर्गुणत्वमशौचत्वं स्त्रीणां दोषाः स्वभावजाः॥ १९४॥
want-of virtue, impurity, of women the faults from their-nature-springing. (194)

अथ दूतीवचनं श्रुत्वा लावण्यवत्युवाच। अहं पतिव्रता
Now the messenger's-word having heard Lâvaṇyavatî said: I husband-devoted

कथमेतस्मिन्नधर्मे पतिलंघने प्रवर्ते ।
how in this unrighteousness, husband-imposition, I engage?

यतः । सा भार्या या गृहे दक्षा सा भार्या या प्रजावती ।
For, She a wife, who in the house clever; she a wife who prolific,

सा भार्या या पतिप्राणा सा भार्या या पतिव्रता ॥ १९५ ॥
she a wife whose husband-is her life, she a wife who husband-devoted. (195)

न सा भार्येति वक्तव्या यस्या भर्ता न तुष्यति ।
Not she 'a wife' thus to be called, with whose husband not is gratified,

तुष्टे भर्तरि नारीणां संतुष्टाः सर्वदेवताः ॥ १९६ ॥
being gratified the husband of women, gratified all-divinities. (196)

ततो यद्यदादिशति मे प्राणेश्वरस्तदेवाहमविचारितं
therefore whatever commands of me the life-lord, that only I without-examination

करोमि । दूत्योक्तं । सत्यतममेतत् । लावण्यवत्युवाच । ध्रुवं
do. By the messenger said: Quite true this? Lávaṇyavatî said: Certainly,

सत्यमेतत् । ततो दूतिकया गत्वा तत्तत्सर्वं तुंगबलस्याग्रे
true this. Then by the messenger having gone that that all of Tuṅgabála in the presence

निवेदितं । तच्छ्रुत्वा तुंगबलो ऽब्रवीत् । स्वामिनानीय
reported. That having heard Tuṅgabala said: 'By the husband, having led (her) near,

समर्पयितव्येति कथमेतच्छक्यं । कुट्टन्याह । उपायः क्रियतां ।
she is to be surrendered,' how this possible? The procuress said: A stratagem be made.

तथा चोक्तं । उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः ।
Thus and said, By a stratagem truly what possible, not that possible by valour,

शृगालेन हतो हस्ती गच्छता पंकवर्त्मना ॥ १९७ ॥
by a jackal slain an elephant, going on a swamp-way. (197)

राजपुत्रः पृच्छति । कथमेतत् । सा कथयति । अस्ति ब्रह्मारण्ये
The prince asks: How that? She relates: There is in the Brahma-wood

कर्पूरतिलको नाम हस्ती । तमवलोक्य सर्वे शृगालाश्चिंतयंति स्म ।
Karpûratilaka by name an elephant. Him having seen all the jackals thought:

यद्ययं केनाप्युपायेन म्रियते तदास्माकमेतद्देहेन मासचतुष्टयस्य
If he by some stratagem dies, then of us through his-body of a month-tetrad

भोजनं भविष्यति । तत्रैकेन वृद्धशृगालेन प्रतिज्ञातं । मया बुद्धि-
food will be. There by one old-jackal promised: 'By me through-intellect-

प्रभावादस्य मरणं साधयितव्यं । अनंतरं स वंचकः
superiority of him the death to be accomplished: Thereupon that cheat

कर्पूरतिलकसमीपं गत्वा साष्टांगपातं प्रणम्यो-
Karpûratilaka-near having gone with-of the eight-limbs-prostration having saluted

वाच । देव दृष्टिप्रसादं कुरु । हस्ती ब्रूते । कस्त्वं कुतः
said: Sire, look-favour make. The elephant says: 'Who thou, whence

समायातः । सो ऽवदत् । जंबुको ऽहं सर्वैर्वनवासिभिः पशुभिर्मि-
approached? He said: A jackal I by all wood-inhabiting animals,

लित्वा भवत्सकाशं प्रस्थापितः । यद्विना राज्ञावस्थातुं
after having met, to your-presence despatched. Because without a king to remain

न युक्तं तदत्राटवीराज्ये ऽभिषेक्तुं भवान्
not proper, therefore here in the forest-sovereignty to be inaugurated you

सर्वस्वामिगुणोपेतो निरूपितः ।
with all-lord's-virtues-endowed selected.

यतः । यः कुलाभिजनाचारैरतिशुद्धः प्रतापवान् ।
For, Who by race-descent- (and) conduct very-pure, majestic,

धार्मिको नीतिकुशलः स स्वामी युज्यते भुवि ॥ १९८ ॥
just, behaviour-clever, he as a master is fit on earth. (198)

अपरं च पश्य । राजानं प्रथमं विंदेत्ततो भार्यां ततो धनं ।
Another and see, A king first he should find, then a wife, then riches,

राजन्यसति लोके ऽस्मिन्कुतो भार्या कुतो धनं ॥ १९९ ॥

a king not-being in this world, whence a wife, whence riches? (199)

अन्यच्च । पर्जन्य इव भूतानामाधारः पृथिवीपतिः ।

Again and, Cloud-like of the living a support an earth-lord,

विकले ऽपि हि पर्जन्ये जीव्यते न तु भूपतौ ॥ २०० ॥

failing also for a cloud it is lived, not but an earth-lord (failing). (200)

नियतविषयवर्ती प्रायशो दंडयोगात्

In the allotted-office-remaining generally through the rod-use

जगति परवशे ऽस्मिन्दुर्लभः साधुवृत्तः ।

in the world on another-dependent this; difficult-to be found one of good-character;

कृशमपि विकलं वा व्याधितं वाधनं वा

meagre also, defective or, sick or, poor or

पतिमपि कुलनारी दंडभीत्याभ्युपैति ॥ २०१ ॥

husband also a noble woman through the rod-fear approaches. (201)

तद्यथा लग्नवेला न विचलति तथा कृत्वा सत्वरमा-

Therefore that the lucky-moment not passes away, thus acting, with-haste

गम्यतां देवेन । इत्युक्त्वोत्थाय चलितः । ततो

may be approached by your highness. Thus having spoken, rising (he) went. Then

ऽसौ राज्यलोभाकृष्टः कर्पूरतिलकः शृगालवर्त्मना

that by the sovereignty-desire-attracted Karpûratilaka on the jackal's-way

धावन्महापंके निमग्नः । ततस्तेन हस्तिनोक्तं । सखे शृगाल

running in a great-mire immersed. Then by that elephant said: Friend jackal,

किमधुना विधेयं । पंके निपतितो ऽहं । म्रिये । परावृत्य पश्य ।

what now to be done? in a mire fallen I; I die; turning back look!

शृगालेन विहस्योक्तं । देव मम पुच्छकावलंबनं कृत्वोत्तिष्ठ । यद्

by the jackal smiling said: Sire, of me tail-holding having made rise. Because

मद्विधस्य वचसि त्वया प्रत्ययः कृतस्तदनुभूयतामशरणं दुःखं ।
of me-like in word by thee confidence placed, therefore may be suffered helpless pain

तथा चोक्तं । यदा सत्संगरहितो भविष्यसि भविष्यसि ।
Thus and said: If of the good-society-deprived thou wilt be, thou wilt be,

तदासज्जनगोष्ठीषु पतिष्यसि पतिष्यसि ॥ २०२॥
then into bad-men's-companies thou wilt fall, thou wilt fall. (202)

ततो महापंके निमग्नो हस्ती शृगालैर्भक्षितः । अतो
Then into the great-mire plunged the elephant by the jackals eaten. Therefore

ऽहं ब्रवीमि । उपायेन हि यच्छक्यमित्यादि । ततः कुट्टन्युपदे-
I say: By a stratagem truly what possible, etc. Then by the procuress'

शेन तं चारुदत्तनामानं वणिक्पुत्रं स राजपुत्रः सेवकं
advice that Chârudatta-named merchant's-son that prince (his) attendant

चकार । ततोऽसौ तेन सर्वविश्वासकार्येषु नियोजितः । एकदा
made. Then he by him in all-confidence-affairs (was) employed. One day

तेन राजपुत्रेण स्नातानुलिप्तेन कनकरत्नालंकारधारिणा प्रोक्तं ।
by that prince bathed- (and) anointed gold-jewel-ornaments-bearing announced

अद्यारभ्य मासमेकं गौरीव्रतं कर्तव्यं । तदत्र
To-day beginning for month one the Gaurî-vow to be performed. Therefore hither

प्रतिरात्रमेकां कुलीनां युवतीमानीय समर्पय । सा मया
every-night one noble virgin having led surrender (her). She by me

यथोचितेन विधिना पूजयितव्या । ततः स चारुदत्तस्तथाविधां
in the usual manner to be honoured. Then that Chârudatta such a one

नवयुवतीमानीय समर्पयति । पश्चात्प्रच्छन्नः सन्किमयं
quite-young having led near surrenders. Afterwards concealed being, 'what he

करोतीति निरूपयति । स च तुंगबलस्तां युवतीमस्पृशन्नेव
does?' thus espies. That and Tungabala that maiden not-touching even

दूराद्वस्त्रालंकारगंधचंदनैः संपूज्य रक्षकं
from afar with garments-ornaments-perfumes-sandal wood having honoured, a guardian

दत्त्वा प्रस्थापयति । अथ वणिक्पुत्रेण तद्दृष्टोपजातविश्वासेन
having given, sends away. Now by the merchant's-son, that having-seen, with increased-confidence,

लोभाकृष्टमनसा स्ववधूं लावण्यवतीं समानीय
with by covetousness-attracted-mind, his-wife Lâvaṇyavatî having led near

समर्पिता । स च तुंगबलस्तां हृदयप्रियां लावण्यवतीं
(she was) surrendered. He and Tuṅgabala that heart-beloved Lâvaṇyavatî

विज्ञाय ससंभ्रममुत्थाय निर्भरमालिंग्य निमीलिताक्षः
having recognised, with-haste up-jumping, ardently embracing, with half-closed-eyes,

पर्यंके तया सह विललास । तदालोक्य वणिक्पुत्रश्चित्रलिखित इवे-
on a sofa her - with sported. That seeing the merchant's-son picture - like

तिकर्तव्यतामूढः परं विषादमुपगतः । अतोऽहं ब्रवीमि । स्वयं
perplexed-what to do to extreme sadness went. Therefore I say: Himself

वीक्ष्येत्यादि । तथा त्वयापि भवितव्यमिति । तद्धितवचनम-
having seen, etc. Thus by thee also will be fared. That friend's-word not

वधीर्य महता भयेन विमुग्ध इव तं जलाशयमुत्सृज्य
regarding with great fear perplexed as it were that water-reservoir having left

मंथरश्चलितः । तेऽपि हिरण्यकादयः स्नेहादनिष्टं
Manthara went. They also Hiraṇyaka, etc. from affection, (something) unwished

शंकमाना मंथरमनुगच्छंति । ततः स्थले गच्छन्केनापि व्याधेन
apprehending Manthara follow. Then on the land going by some hunter,

काननं पर्यटता मंथरः प्राप्तः । प्राप्य तं गृहीत्वो-
the forest perambulating, Manthara caught. Having caught him, having seized,

त्थाप्य धनुषि बद्ध्वा भ्रमन्क्लेशात्क्षुत्पिपासाकुलः
having lifted, to the bow having bound, walking about, through fatigue by hunger-(and) thirst-troubled

स्वगृहाभिमुखं चलितः। अथ मृगवायसमूषिकाः परं विषादं
towards-his-house (he) went. Now the deer-crow-mouse to extreme grief

गच्छंतमनुजग्मुः। ततो हिरण्यको विलपति।
coming him followed. Then Hiraṇyaka laments:

एकस्य दुःखस्य न यावदंतं गच्छाम्यहं पारमिवार्णवस्य।
Of one trouble not while to the end go I, to the shore as of the ocean,

तावद्द्वितीयं समुपस्थितं मे छिद्रेष्वनर्था बहुलीभवंति ॥ २०३ ॥
then a second approached to me, in damages the evils are multiplied. (203)

स्वाभाविकं तु यन्मित्रं भाग्येनैवाभिजायते।
By his inborn-nature but who a friend, by fortune only he is produced,

तदकृत्रिमसौहार्दमापत्स्वपि न मुंचति ॥ २०४ ॥
therefore one of unfeigned-friendship in misfortunes also not does one give up. (204)

न मातरि न दारेषु न सोदर्ये न चात्मजे।
Not in a mother, not in a wife, not in a brother, not and in one's own offspring,

विश्वासस्तादृशः पुंसां यादृङ्मित्रे स्वभावजे ॥ २०५ ॥
confidence such of men, as in a friend by his inborn-nature-become (one). (205)

इति मुहुर्विचिंत्याहो दुर्दैवं।
Thus repeatedly having thought (he cried out): Oh, the hard-fate!

यतः। स्वकर्मसंतानविचेष्टितानि
For, The by one's own-actions'-spreading-wrought

कालांतरावर्तिशुभाशुभानि।
at other times-reverting-good- (and) evil,

इहैव दृष्टानि मयैव तानि
(are) here already experienced by me at least those,

जन्मांतराणीव दशांतराणि ॥ २०६ ॥
like different-births, different conditions. (206)

अथवेत्थमेवैतत्। कायः संनिहितापायः संपदः पदमापदां।

Or, thus verily this, The body has destruction-close to it, happiness the place for misfortunes,

समागमाः सापागमाः सर्वमुत्पादि भंगुरं ॥ २०७ ॥

meeting with-departure connected, everything born (is) frail. (207)

पुनर्विमृश्याह। शोकारातिभयत्राणं प्रीतिविश्रंभभाजनं।

Again having reflected he says:, From sorrow-enemies-danger-a protection (and) of affection (and) confidence-a vessel,

केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयं ॥ २०८ ॥

by whom jewel this created, '*Mitra*' thus the syllable-couple? (208)

किंच। मित्रं प्रीतिरसायनं नयनयोरानंदनं चेतसः

Moreover: A friend, a pleasure-elixir of the eyes, a delight of the mind,

पात्रं यत्सुखदुःखयोः सह भवेन्मित्रेण तद्दुर्लभं।

a vessel that in happiness-(and) trouble together might be, with the friend, that hard-to find;

ये चान्ये सुहृदः समृद्धिसमये द्रव्याभिलाषाकुलाः

And what other friends in success-time, with wealth-desire-filled,

ते सर्वत्र मिलंति तत्त्वनिकषग्रावा तु तेषां विपत् ॥ २०९ ॥

they everywhere meet (us); but the truth-touch stone of them (is) adversity. (209)

इति बहु विलप्य हिरण्यकश्चित्रांगलघुपतनकावाह। यावदयं

Thus much having lamented Hiranyaka to Chitrânga-(and) Laghup. says: So long as this

व्याधो वनान्न निःसरति तावन्मंथरं मोचयितुं

hunter from the forest not goes away, so long Manthara to rescue

यत्नः क्रियतां। तावूचतुः। सत्वरं कार्यमुच्यतां।

an effort may be made. They both said: With-haste what to be done may be told.

हिरण्यको ब्रूते। चित्रांगो जलसमीपं गत्वा मृतमिवात्मानं

Hiranyaka says: Chitrânga to the water-near having gone dead-like himself

दर्शयतु काकश्च तस्योपरि स्थित्वा चंच्वा किमपि विलिखतु।

may show, the crow and over him standing with the beak somewhat may peck.

नूनमनेन लुब्धकेन तत्र कच्छपं परित्यज्य मृगमांसार्थिना

Now by that hunter there, the tortoise having left, for the deer's-flesh-desirous,

सत्वरं गंतव्यं । ततो ऽहं मंथरस्य बंधनं छेत्स्यामि संनिहिते

with-haste will be gone. Then I of Manthara the tie shall cut; having approached

लुब्धके भवद्भ्यां पलायितव्यं । चित्रांगलघुपतनकाभ्यां शीघ्रं

the hunter, by you to be fled. By Chitrânga- (and) Laghupatanaka, quickly

गत्वा तथानुष्ठिते सति स व्याधः श्रांतः पानीयं पीत्वा ।

having gone, thus accomplished being, that hunter, tired, water having drunk,

तरोरधस्तादुपविष्टस्तथाविधं मृगमपश्यत् । ततः कर्तरिकामादाय

under a tree seated in such a condition the deer saw. Then the knife having taken,

प्रहृष्टमना मृगांतिकं चलितः । तत्रांतरे हिरण्यके-

with rejoicing-mind near to the deer proceeded. There meanwhile by Hiranyaka

नागत्य मंथरस्य बंधनं छिन्नं । स कूर्मः सत्वरं

having approached, of Manthara the tie cut. That tortoise with-haste

जलाशयं प्रविवेश । स मृग आसन्नं तं व्याधं विलोक्योत्थाय

the water-reservoir entered. That deer near that hunter perceiving, rising,

पलायितः । प्रत्यावृत्य लुब्धको यावत्तरुतलमायाति तावत्कूर्मम-

escaped. Returning the hunter while the tree-foot he approaches, then the tortoise

पश्यन्नचिंतयत् । उचितमेवैतन्ममासमीक्ष्यकारिणः ।

not-seeing, reflected: Proper only this for me, not-circumspectly-acting.

यतः । यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेवते ।

For, He who certain (things) forsaking uncertain (things) attends to,

ध्रुवाणि तस्य नश्यंति अध्रुवं नष्टमेव हि ॥ २१० ॥

the certain (things) of him perish, the uncertain is perished already. (210)

ततो ऽसौ स्वकर्मवशान्निराशः कटकं प्रविष्टः । मंथरादयः

Then he through-his own-action disappointed the camp entered. Manthara, etc.

सर्वे त्यक्तापदः स्वस्थानं गत्वा यथासुखमास्थिताः ॥

all freed-from misfortune to their-place having gone happily remained.

अथ राजपुत्रैः सानंदमुक्तं । सर्वं श्रुतवंतः सुखिनो वयं ।

Then by the princes with-joy said: All having heard pleased we.

सिद्धं नः समीहितं । विष्णुशर्मोवाच । एतावता भवताम-

Accomplished of us what (was) desired. Vishṇuśarman said: With so much of you

भिलषितं संपन्नं । अपरमपीदमस्तु ।

the desire fulfilled, further also this may be:

मित्रं प्राप्नुत सज्जना जनपदैर्लक्ष्मीः समालंबतां

A friend acquire ye, O, good-men; with the nations Lakshmî may dwell;

भूपालाः परिपालयंतु वसुधां शश्वत्स्वधर्मे स्थिताः ।

Princes may protect the earth, constantly in their-duty standing;

आस्तां मानसतुष्टये सुकृतिनां नीतिर्नवोढेव वः

it may remain for the mind-gratification of the virtuous Nîti, a new-bride-like, of you;

कल्याणं कुरुतां जनस्य भगवांश्चंद्रार्धचूडामणिः ॥ २११ ॥

prosperity may cause of the people the venerable, who has the moon's-half-for his crest-jewel. (211)

॥ इति हितोपदेशे मित्रलाभो नाम प्रथमकथासंग्रहः समाप्तः ॥

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EDITED BY

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IN THE UNIVERSITY OF OXFORD.

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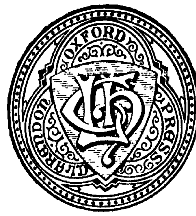
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॥ सुहृद्भेदः ॥
FRIEND-SEPARATION.

अथ राजपुत्रा ऊचुः । आर्य मित्रलाभः श्रुतस्तावदस्माभिः ।
Then the king's-sons said: Reverend Sir, The Friend-acquisition heard so far by us;

इदानीं सुहृद्भेदं श्रोतुमिच्छामः । विष्णुशर्मोवाच । सुहृद्भेदं
now the Friend-separation to hear we desire. Vishṇuśarman said: The Friend-separation

तावच्छृणुत यस्यायमाद्यः श्लोकः ।
then hear, of which this the first verse:

वर्धमानो महास्नेहो मृगेंद्रवृषयोर्वने ।
The increasing great-affection of a lion-and a bull in a wood.

पिशुनेनापि लुब्धेन जंबुकेन विनाशितः ॥१॥
by an insidious also greedy jackal destroyed. (1)

राजपुत्रैरुक्तं । कथमेतत् । विष्णुशर्मा कथयति । अस्ति दक्षिणा-
By the king's-sons said: How that? Vishṇuśarman relates: There is on the south-

पथे सुवर्णवती नाम नगरी । तत्र वर्धमानो नाम वणिग्
road Suvarṇavatî by name a city. There Vardhamâna by name a merchant

निवसति । तस्य प्रचुरे ऽपि वित्ते ऽपरान्बंधून्-
dwells. Of him (though) abundant even wealth (was), the other relations

तिसमृद्धान्समीक्ष्य पुनरर्थवृद्धिः करणीयेति मतिर्बभूव ।
very-prosperous having seen, 'again wealth-increase to be made' thus resolution was.

यतः । अधो ऽधः पश्यतः कस्य महिमा नोपचीयते ।
For, Down down looking of whom the greatness not is enhanced?

उपर्युपरि पश्यंतः सर्वे एव दरिद्रति ॥२॥
Upwards upwards looking all indeed are poor. (2)

अपरं च। ब्रह्महापि नरः पूज्यो यस्यास्ति विपुलं धनं।
Another and, A Brâhman-slaying even man to be honoured, of whom is ample wealth,

शशिनस्तुल्यवंशो ऽपि निर्धनः परिभूयते ॥३॥
with the moon * of equal-lineage although the wealth-less is despised. (3)

अन्यच्च। अव्यवसायिनमलसं दैवपरं साहसाच्च परिहीणं।
Again and, The exertion-less inactive in fate-alone trusting of courage and deprived,

प्रमदेव हि वृद्धपतिं नेच्छत्युपगूहितुं लक्ष्मीः ॥४॥
a lovely woman as certainly an old-husband not likes to embrace Lakshmî. (4)

किंच। आलस्यं स्त्रीसेवा सरोगिता जन्मभूमिवात्सल्यं।
Moreover, Inactivity, woman-service, ill-health, birth-place-fondness,

संतोषो भीरुत्वं षड् व्याघाता महत्त्वस्य ॥५॥
acquiescence, timidity, six obstructions of greatness. (5)

यतः। संपदा सुस्थितंमन्यो भवति स्वल्पयापि यः।
For, Through fortune prosperous-thinking himself is through a little even who,

कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य तां ॥६॥
having done-its duty fate, methinks, not increases of him that. (6)

अपरं च। निरुत्साहं निरानंदं निर्वीर्यमरिनंदनं।
Another and, An exertion-less, joy-less, power-less, enemy-delighter,

मा स्म सीमंतिनी काचिज्जनयेत्पुत्रमीदृशं ॥७॥
not ever woman any may bear a son such. (7)

तथा चोक्तं। अलब्धं चैव लिप्सेत लब्धं रक्षेदवक्षयात्।
Thus and said: The unobtained and indeed one should wish to obtain the obtained one should guard from decrease,

रक्षितं वर्धयेत्सम्यग्वृद्धं तीर्थेषु निक्षिपेत् ॥८॥
the guarded one should increase properly, the increased on holy places one should bestow. (8)

यतो ऽलब्धमिच्छतो ऽर्थयोगादर्थस्य
For (of one who) the unobtained desires, through wealth-application, of wealth

प्राप्तिरेव लब्धस्याप्यरक्षितस्य निधेरपि स्वयं
the obtainment indeed; of an acquired even, (but) not-guarded treasure also of itself

विनाशः। अपि च। अवर्धमानश्चार्थः काले स्वल्पव्ययो
disappearance. Also and, Not-increasing and wealth in time with very-small-expenditure

* One of the great royal families of India derived its origin from the moon.

ऽप्यंजनवत्क्षयमेति । अनुपभुज्यमानश्च निष्प्रयोजन एव सः ।
even collyrium-like * to waste goes, not-enjoyed being and, useless indeed it.

तथा चोक्तं ।
Thus and said:

धनेन किं यो न ददाति नाश्नुते बलेन किं यश्च रिपून्न बाधते ।
With wealth what, who not gives, not enjoys? With strength what, who enemies and not slays?

श्रुतेन किं यो न च धर्ममाचरेत्किमात्मना यो न जितेंद्रियो भवेत् ॥९॥
with Scripture what, who not also virtue practises? What with soul, who not of subdued-senses may be? (9)

यतः । जलबिंदुनिपातेन क्रमशः पूर्यते घटः ।
For, By the water-drop-falling step by step is filled a pot,

स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥१०॥
this (is) the means of all-sciences, of virtue also, of wealth and. (10)

दानोपभोगरहिता दिवसा यस्य यांति वै ।
Of giving-and enjoyment-deprived the days of whom pass forsooth,

स कर्मकारभस्त्रेव श्वसन्नपि न जीवति ॥११॥
he a blacksmith's-bellows like breathing even not does live. (11)

इति संचिंत्य नंदकसंजीवकनामानौ वृषभौ धुरि
Thus having reflected Nandaka-and Sañjîvaka-named two bulls in the yoke

नियुज्य शकटं नानाविधद्रव्यपूर्णं कृत्वा वाणिज्येन गतः
having fastened, a cart with manifold-things-filled having made, on trading gone

काश्मीरं प्रति ।
Kâśmîra towards.

अन्यच्च । अंजनस्य क्षयं दृष्ट्वा वल्मीकस्य च संचयं ।
Another and, Of collyrium the waste having seen, of the white ant and the increasing heap,

अवंध्यं दिवसं कुर्याद्दानाध्ययनकर्मसु ॥१२॥
not-barren the day one should make in liberality-study-and actions. (12)

यतः । कोऽतिभारः समर्थानां किं दूरं व्यवसायिनां ।
For, What an excessive-load of the able? What far of the resolute?

को विदेशः सविद्यानां कः परः प्रियवादिनां ॥१३॥
What a strange country of the of knowledge-possessed? Who a stranger of the kindly-speaking? (13)

* A little collyrium is used every day to darken the eyelashes.

अथ गच्छतस्तस्य सुदुर्गनाम्नि महारण्ये संजीवको भग्नजानुर्नि-
Now travelling of him in the Sudurga-named great-wood Sañjîvaka broken-kneed

पतितः। तमालोक्य वर्धमानो ऽचिंतयत्।
fallen down. Him having seen Vardhamâna thought:

करोतु नाम नीतिज्ञो व्यवसायमितस्ततः।
Let make certainly the prudent a resolution thus (or) thus,

फलं पुनस्तदेवास्य यद्विधेर्मनसि स्थितं ॥१४॥
the fruit however that only of it what in Fate's mind stands. (14)

किंतु। विस्मयः सर्वथा हेयः प्रत्यूहः सर्वकर्मणां।
However, Dismay in every way to be avoided, the obstacle of all-actions,

तस्माद्विस्मयमुत्सृज्य साध्ये सिद्धिर्विधीयतां ॥१५॥
therefore, dismay having abandoned, in what is to be accomplished success may be achieved. (15)

इति संचिंत्य संजीवकं तत्र परित्यज्य वर्धमानः पुनः स्वयं
Thus having reflected, Sañjîvaka there having left, Vardhamâna again himself

धर्मपुरं नाम नगरं गत्वा महाकायमन्यवृषभमेकं
to Dharmapura by name the town having gone, of great-bulk another-bull one

समानीय धुरि नियोज्य चलितः। ततः संजीवको ऽपि
having fetched, in the yoke having fastened, departed. Then Sañjîvaka also,

कथंकथमपि खुरत्रये भरं कृत्वोत्थितः।
somehow-somehow on the hoof-triad his weight having made got-up.

यतः। निमग्नस्य पयोराशौ पर्वतात्पतितस्य च।
For, Of one plunged into water-mass, from a mountain of one fallen and,

तक्षकेणापि दष्टस्य आयुर्मर्माणि रक्षति ॥१६॥
by (the serpent) Takshaka also of one bitten life the limbs preserves. (16)

नाकाले म्रियते जंतुर्विद्धः शरशतैरपि।
Not out of time dies a creature pierced by arrow-hundreds even,

कुशाग्रेणैव संस्पृष्टः प्राप्तकालो न जीवति ॥१७॥
by a grass-point merely touched when his time-is come not he lives. (17)

अरक्षितं तिष्ठति दैवरक्षितं
Unguarded stands the by Fate-guarded,

सुरक्षितं दैवहतं विनश्यति ।
well-guarded the Fate-struck perishes.

जीवत्यनाथो ऽपि वने विसर्जितः
There lives without-protector even in a forest one abandoned,

कृतप्रयत्नो ऽपि गृहे न जीवति ॥१८॥
One for whom exertion-is made even in a house not lives. (18)

ततो दिनेषु गच्छत्सु संजीवकः स्वेच्छाहारविहारं कृत्वारण्यं
Then, the days passing, Sañjîvaka ad libitum-feeding-sport having made the wood

भ्राम्यन्हृष्टपुष्टांगो बलवान्ननाद । तस्मिन्वने पिंगलकनामा
perambulating frisky-fat-limbed, strong, roared. In that forest Piṅgalaka-named

सिंहः स्वभुजोपार्जितराज्यसुखमनुभवन्निवसति ।
a lion the by his own-arm-acquired-sovereignty-pleasure enjoying dwells.

तथा चोक्तं । नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः ।
Thus and said, Not anointing, not consecration of the lion is made by the beasts,

विक्रमार्जितराज्यस्य स्वयमेव मृगेंद्रता ॥१९॥
Of him who by prowess-has acquired-dominion of itself already the beast-kingship. (19)

स चैकदा पिपासाकुलितः पानीयं पातुं यमुनाकच्छमगच्छत् ।
He and one day with thirst-pained water to drink to the Yamunâ-bank went.

तेन च तत्र सिंहेनाननुभूतपूर्वकमकालघनगर्जितमिव
By that and there lion unperceived-before, unseasonable-cloud-thundering like,

संजीवकनर्दितमश्रावि । तच्छ्रुत्वा पानीयमपीत्वा सचकितः
Sañjîvaka's-roaring was heard. That having heard water not-having drunk with-trembling

परिवृत्य स्वस्थानमागत्य किमिदमित्यालोचयंस्तूष्णीं स्थितः ।
turning round, to his-place having gone, 'What 'this?' thus reflecting silently remained.

स च तथाविधः करटकदमनकाभ्यामस्य मंत्रिपुत्राभ्यां
He and so-conditioned by Karaṭaka-and Damanaka of him the minister's-sons

शृगालाभ्यां दृष्टः । तं तथाविधं दृष्ट्वा दमनकः करटकमाह ।
two jackals seen. Him in this-state having seen Damanaka Karaṭaka accosts:

सखे करटक किमित्ययमुदकार्थी स्वामी पानीयमपीत्वा
Friend Karaṭaka, why thus this water-desiring master water not-having drunk

सचकितो मंदं मंदमवतिष्ठते। करटको ब्रूते। मित्र दमनक
with-trembling slowly slowly stands off? Karaṭaka says: Friend Damanaka,

अस्मन्मतेनास्य सेवैव न क्रियते। यदि तथा भवति तर्हि
by our-advice of him attendance certainly not is made. If thus it is, then

किमनेन स्वामिचेष्टानिरूपणेनास्माकं। यतोऽनेन राज्ञा विना-
what with this the master's-actions-pondering of us? For by this king without

पराधेन चिरमवधीरिताभ्यामावाभ्यां महद्दुःखमनुभूतं।
offence long slighted, by us great pain suffered.

सेवया धनमिच्छद्भिः सेवकैः पश्य यत्कृतं।
Through attendance wealth wishing by attendants behold what done,

स्वातंत्र्यं यच्छरीरस्य मूढैस्तदपि हारितं ॥२०॥
the independance which of the body, by the fools that even allowed to be taken away. (20)

अपरं च। शीतवातातपक्लेशान्सहंते यान्पराश्रिताः।
Another and, Cold-wind-heat-fatigue endure what the on another-dependant,

तदंशेनापि मेधावी तपस्तप्त्वा सुखी भवेत् ॥२१॥
of that-with a part even a wise man penance having done, happy might be. (21)

अन्यच्च। एतावज्जन्मसाफल्यं यदनायत्तवृत्तिता।
Another and, So far birth-fruitfulness, as independant-existence;

ये पराधीनतां यातास्ते वै जीवंति के मृताः ॥२२॥
Who to on another-dependance gone, (granted that) those live, who dead? (22)

अपरं च। एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर।
Again and, Come near! Go! Fall down! Get up! Speak! Silence observe!

एवमाशाग्रहग्रस्तैः क्रीडंति धनिनोऽर्थिभिः ॥२३॥
Thus with the hope-demon-seized play the rich, with the needy. (23)

किंच। अबुधैरर्थलाभाय पण्यस्त्रीभिरिव स्वयं।
Moreover, By the unwise for wealth-obtainment, by venal-women as, of their own accord

आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥२४॥
their own self having ornamented, having ornamented (it), of others-the slave-(is) made. (24)

किंच। या प्रकृत्यैव चपला निपतत्यशुचावपि।
Moreover, Which by nature already unsteady falls on the impure even,

स्वामिनो बहु मन्यंते दृष्टिं तामपि सेवकाः ॥२५॥
of a master highly esteem the look that even attendants. (25)

अपरं च। मौनान्मूर्खः प्रवचनपटुर्वातुलो जल्पको वा
Again and, Because of silence (he is) a fool; in speech-clever, windy, a prattler or;

क्षांत्या भीरुर्यदि न सहते प्रायशो नाभिजातः।
through forbearance cowardly; if not he forbears, most likely not well-born;

धृष्टः पार्श्वे वसति नियतं दूरतश्चाप्रगल्भः
insolent, (if) at the side he remains; constantly afar and, diffident;

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥२६॥
attendance-duty of extreme-profoundness for Yogins even impracticable. (26)

विशेषतश्च। प्रणमत्युन्नतिहेतोर्जीवितहेतोर्विमुंचति प्राणान्।
Particularly and, He bows down for elevation's-sake, for life's-sake he gives up life,

दुःखीयति सुखहेतोः को मूढः सेवकादन्यः ॥२७॥
he suffers pain for pleasure's-sake what fool from an attendant different? (27)

दमनको ब्रूते। मित्र सर्वथा मनसापि नैतत्कर्तव्यं।
Damanaka says: Friend, wholly in mind even not that to be done.

यतः। कथं नाम न सेव्यंते यत्नतः परमेश्वराः।
For, Why namely not are attended with care the supreme-lords,

अचिरेणैव ये तुष्टाः पूरयंति मनोरथान् ॥२८॥
quickly indeed who satisfied fulfil the heart's desires? (28)

अन्यच्च पश्य। कुतः सेवाविहीनानां चामरोद्धूतसंपदः।
Another and behold: Whence of the service-deprived the by the Châmara*-exalted-fortunes,

उद्दंडधवलच्छत्रं वाजिवारणवाहिनी ॥२९॥
the on a pole raised-white-umbrella†, of horses-and elephants-a troop? (29)

करटको ब्रूते। तथापि किमनेनास्माकं व्यापारेण। यतो
Karaṭaka says: Thus even, what with this of us business? For

ऽव्यापारेषु व्यापारः सर्वथा परिहरणीयः। पश्य।
in not-(one's own) business business wholly to be avoided. Behold:

* Châmara, a fly-flap commonly made of the tail of the bos grunniens, and conferred as an emblem of royal favour.

† The white canopy, an emblem of royalty.

अव्यापारेषु व्यापारं यो नरः कर्तुमिच्छति ।
In not-(his own) business business what man to do wishes,

स भूमौ निहतः शेते कीलोत्पाटीव वानरः ॥३०॥
he on the ground struck down lies, the wedge-extracting like ape. (30)

दमनकः पृच्छति। कथमेतत्। करटकः कथयति। अस्ति मगधदेशे
Damanaka asks: How that? Karaṭaka relates:* There is in the Magadha-country

धर्मारण्यसंनिहितवसुधायां शुभदत्तनाम्ना कायस्थेन विहारः
in one the Dharmawood-adjoining-ground by a S'ubhadatta-named Kâyastha* a sanctuary

कर्तुमारब्धः। तत्र करपत्रदार्यमाणैकस्तंभस्य कियद्दूरस्फाटितस्य
to build begun. There of a with a saw-being split-post a little-way-divided

काष्ठखंडद्वयमध्ये कीलकः सूत्रधारेण निहितः। तत्र बलवान्वानर-
in the wood-part-couple-middle a wedge by the carpenter put in. There a mighty monkey-

यूथः क्रीडन्नागतः। एको वानरः कालप्रेरित इव तं कीलकं
herd playing approached. One monkey, by Fate-driven as it were, that wedge

हस्ताभ्यां धृत्वोपविष्टः। तत्र तस्य मुष्कद्वयं लंबमानं
with both hands having seized sat down. There of him the lower parts hanging down

काष्ठखंडद्वयाभ्यंतरे प्रविष्टं। अनंतरं स च सहजचपलतया
in the wood-part-couple-interval entered. Thereupon he and through inborn-giddiness

महता प्रयत्नेन तं कीलकमाकृष्टवान्। आकृष्टे च कीलके
with great effort that wedge drew out. Being drawn out and the wedge,

चूर्णिताण्डद्वयः पंचत्वं गतः। अतो ऽहं ब्रवीमि। अव्यापारेषु
with smashed-lower parts to death gone. Therefore I say: 'In not-(his own) business

व्यापारमित्यादि। दमनको ब्रूते। तथापि स्वामिचेष्टानिरूपणं
business' &c. Damanaka says: Thus even a master's-actions-pondering

सेवकेनावश्यं करणीयं। करटको ब्रूते। सर्वस्मिन्नधिकारे य
by an attendant necessarily to be made. Karaṭaka says: In every office who

एव नियुक्तः प्रधानमंत्री स करोतु यतो ऽनुजीविना
verily appointed, the chief-minister, he may do (so), for by an inferior

पराधिकारचर्चा सर्वथा न कर्तव्या।
of another's-office-investigation wholly not to be made.

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* Member of a mixed caste, chiefly employed as writers.

पश्य । पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।
Behold: Of another's-office-investigation who should do from master-welfare-desire,

स विषीदति चीत्काराद्गर्दभस्ताडितो यथा ॥ ३१ ॥
he fares ill, for (his) braying the donkey beaten as. (31)

दमनकः पृच्छति । कथमेतत् । करटको ब्रूते । अस्ति वाराणस्यां
Damanaka asks: How that? Karaṭaka says: There is in Vârâṇasî

कर्पूरपटको नाम रजकः । स चाभिनववयस्कया वध्वा सह चिरं
Karpûrapaṭaka by name a washerman. He and (his) young-aged wife with long

निधुवनं कृत्वा निर्भरमालिंग्य प्रसुप्तः । तदनंतरं तद्गृहद्रव्याणि
sport having made, heartily having embraced, fallen asleep. Thereupon his-house's-things

हर्तुं चौरः प्रविष्टः । तस्य प्रांगणे गर्दभो बद्धस्तिष्ठति कुक्कुरश्चो-
to rob a thief entered. Of it in the yard a donkey fastened stands, a dog and

पविष्टो ऽस्ति । अथ गर्दभः श्वानमाह । सखे भवतस्तावदयं
seated is. Now the donkey to the dog says: Friend, of you then this

व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि ।
a business; then why thus thou loud a noise having made the master not dost thou waken?

कुक्कुरो ब्रूते । भद्र मम नियोगस्य चर्चा त्वया न कर्तव्या ।
The dog says: My dear, of me of the business investigation by thee not to be made.

त्वमेव किं न जानासि यथा तस्याहर्निशं गृहरक्षां
Thou indeed (what?) not dost thou know, how of him day-and night house-guarding

करोमि । यतो ऽयं चिरान्निर्वृतो ममोपयोगं न जानाति तेना-
I make? Because he long untroubled, of me the use not knows, therefore

धुनापि ममाहारदाने मंदादरः । यतो विना विधुरदर्शनं
(is he) now also of me for the food-giving little-caring. For without alarm-seeing

स्वामिन उपजीविषु मंदादरा भवंति ।
masters for the dependants little-caring are.

गर्दभो ब्रूते । शृणु रे बर्बर ।
The donkey says: Listen, oh idiot:

याचते कार्यकाले यः स किं भृत्यः स किं सुहृत् ।
Asks at action-time who, he (what?) a servant, he (what?) a friend?

कुक्कुरो ब्रूते ।
The dog says:

भृत्यान्संभाषयेद्यस्तु कार्यकाले स किं प्रभुः ॥३२॥
The servants should address who but at action-time (only), he (what?) a lord? (32)

यतः । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।
For, Of the dependants in the maintenance, in master-service, in law-observance,

पुत्रस्योत्पादने चैव न संति प्रतिहस्तकाः ॥३३॥
of a son in the begetting and likewise not there are substitutes. (33)

ततो गर्दभः सकोपमाह । अरे दुष्टमते पापीयांस्त्वं
Then the donkey with-anger says: Oh thou wicked-minded, very villainous thou,

यद्विपत्तौ स्वामिकार्ये उपेक्षां करोषि । भवतु
because in misfortune for the master's-business disregard thou makest. Let it be

तावत् । यथा स्वामी जागरिष्यति तन्मया कर्तव्यं ।
though! That the master shall awake, that by me to be made.

यतः । पृष्ठतः सेवयेदर्कं जठरेण हुताशनं ।
For, On the back one should serve the sun, with the belly the fire,

स्वामिनं सर्वभावेन परलोकममायया ॥३४॥
the master with one's whole-being, the other-world without-guile. (34)

इत्युक्त्वातीव चीत्कारशब्दं कृतवान् । ततः स रजकस्तेन
Thus saying exceedingly braying-noise he was making. Then that washerman by that

चीत्कारेण प्रबुद्धो निद्राभंगकोपादुत्थाय गर्दभं लगुडेन
braying aroused through sleep-interruption-anger having got up the donkey with a stick

ताडयामास । तेनासौ पंचत्वमगमत् । अतोऽहं ब्रवीमि । पराधि-
beating was. By that he to death went. Therefore I say: Of another's-

कारचर्चामित्यादि । पश्य । पशूनामन्वेषणमेवास्मन्नियोगः ।
business-investigation &c. Behold! For game searching only our-business.

स्वनियोगचर्चा क्रियतां । विमृश्य । किंत्वद्य तया
Of one's own-business-investigation be made! (Having reflected:) However to-day for that

चर्चया न प्रयोजनं यत आवयोर्भक्षितशेषाहारः प्रचुरोऽस्ति ।
consideration not need, for of us of the meal-remaining-food plentiful is.

दमनकः सरोषमाह । कथमाहारार्थी भवान्केवलं राजानं सेवते ।
Damanaka with-anger says: How for food-seeking you merely the king serve?

एतदयुक्तमुक्तं त्वया ।
This improper said by thee.

यतः । सुहृदामुपकारकारणाद्विषतामप्यपकारकारणात् ।
For, Of friends for assistance's-sake, of enemies also for injury's-sake

नृपसंश्रय इष्यते बुधैर्जठरं को न बिभर्ति केवलं ॥३५॥
a king's-society is sought by the wise; the belly who not supports merely? (35)

जीविते यस्य जीवंति विप्रा मित्राणि बांधवाः ?
In the life of whom live the wise, friends, relations,

सफलं जीवितं तस्य आत्मार्थे को न जीवति ॥३६॥
fruitful the life of him; for his own-sake who not lives? (36)

अपि च । यस्मिञ्जीवति जीवंति बहवः स तु जीवतु ।
Also and, In whom living live many, he truly may live;

काको ऽपि किं न कुरुते चंच्वा स्वोदरपूरणं ॥३७॥
the crow also (what?) not does he make with the beak of his-belly-filling? (37)

पश्य । पंचभिर्याति दासत्वं पुराणैः को ऽपि मानवः ।
Behold, For five goes to servitude Purâṇas* some man;

को ऽपि लक्षैः कृती को ऽपि लक्षैरपि न लभ्यते ॥३८॥
some man (is) through Lacs† satisfied, some man through Lacs even not is taken. (38)

अन्यच्च । मनुष्यजातौ तुल्यायां भृत्यत्वमतिगर्हितं ।
Another and, Man-kind (being) equal servitude (is) extremely-despised,

प्रथमो यो न तत्रापि स किं जीवत्सु गण्यते ॥३९॥
the first who not there even, he (what?) among the living is counted? (39)

तथा चोक्तं । वाजिवारणलोहानां काष्ठपाषाणवाससां ।
Thus and said, Of horses-elephants-metals, of timber-stone-clothes,

नारीपुरुषतोयानामंतरं महदंतरं ॥४०॥
of women-men-water the difference a great difference. (40)

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* Old coins, coins of small value.

† Lac, one hundred thousand.

तथा हि स्वल्पमप्यतिरिच्यते ।
Thus namely a very-little also is highly valued.

स्वल्पस्नायु वसावशेषमलिनं निर्मांसमप्यस्थिकं
Very-few-sinews (having) with fat-remnants-dirty fleshless even small bone

श्वा लब्ध्वा परितोषमेति न भवेत्तस्य क्षुधः शांतये ।
a dog having got to contentment goes; not may it be of him of the hunger for the allayment;

सिंहो जंबुकमंकमागतमपि त्यक्त्वा निहंति द्विपं,
a lion the jackal to his side approached even letting go strikes down the elephant;

सर्वः कृच्छ्रगतो ऽपि वांछति जनः सत्त्वानुरूपं फलं ॥४१॥
every to straits-come even longs for person his strength-suiting fruit. (41)

अपरं च । सेव्यसेवकयोरंतरं पश्य ।
Another and, Of master-and servant the difference behold:

लांगूलचालनमधश्चरणावपातं
Tail-wagging, down at the feet-falling,

भूमौ निपत्य वदनोदरदर्शनं च ।
to the ground having fallen face-belly-showing and,

श्वा पिंडदस्य कुरुते गजपुंगवस्तु
the dog of the food-giver makes; of elephants-an excellent one however

धीरं विलोकयति चाटुशतैश्च भुंक्ते ॥४२॥
gravely looks, with coaxing-hundreds and eats. (42)

किंच । यज्जीवति क्षणमपि प्रथितं मनुष्यैः
Moreover, What one lives a moment only celebrated by men,

विज्ञानविक्रमयशोभिरभज्यमानं ।
in wisdom-valour-glory un-scathed,

तन्नाम जीवितमिह प्रवदंति तज्ज्ञाः
that namely life here proclaim the truth-knowers;

काको ऽपि जीवति चिराय बलिं च भुंक्ते ॥४३॥
the crow also lives a long while, the oblation and eats. (43)

अपरं च । यो नात्मजे न गुरवे न च भृत्यवर्गे
Another and, Who not on a son, not to the instructor, not and on the servant-assemblage

दीने दयां न कुरुते न च बंधुवर्गे।
distressed, compassion not bestows, not and on the relation-assemblage,

किं तस्य जीवितफलेन मनुष्यलोके
What of him with the life-fruit in the man-world?

काको ऽपि जीवति चिरं च बलिं च भुंक्ते ॥४४॥
the crow also lives a long while and, the oblation and eats. (44)

अपरमपि। अहितहितविचारशून्यबुद्धेः
nother and, Of the of bad-and good-discrimination-empty-minded,

श्रुतिसमयैर्बहुभिस्तिरस्कृतस्य।
y scripture-laws many reproached,

उदरभरणमात्रकेवलेच्छोः
elly-maintenance-only-merely-wishing,

पुरुषपशोश्च पशोश्च को विशेषः ॥४५॥
f the man-beast and, of the beast and what difference? (45)

करटको ब्रूते। आवां तावदप्रधानौ तदाप्यावयोः किमनया
arataka says: We both, first, are not-premiers; then also of us what with this

विचारणया। दमनको ब्रूते। कियता कालेनामात्याः प्रधानताम्-
flection? Damanaka says: In how much time (do) ministers premiership

प्रधानतां वा लभंते।
ot-premiership or obtain?

यतः। न कस्यचित्कश्चिदिह स्वभावात्
For, Not to any one any one here because of his-nature

भवत्युदारो ऽभिमतः खलो वा।
is noble considered vile or;

लोके गुरुत्वं विपरीततां वा
in the world to respectability the reverse or

स्वचेष्टितान्येव नरं नयंति ॥४६॥
his own-actions merely a man lead. (46)

किंच। आरोप्यते शिला शैले यत्नेन महता यथा।
Moreover, It is elevated a rock on a mountain with effort great as,

निपात्यते क्षणेनाधस्तथात्मा गुणदोषयोः ॥४७॥
is made to fall in a moment down,— thus the soul in virtue-and vice. (47)

यात्यधो ऽधो व्रजत्युच्चैर्नरः स्वैरेव कर्मभिः ।
He goes down down, he goes upwards a man through his own merely actions,

कूपस्य खनिता यद्वत्प्राकारस्येव कारकः ॥४८॥
of a well the digger as, of a wall as the builder. (48)

तद्भद्रं । स्वयत्नायत्तो ह्यात्मा सर्वस्य ।
That (is) good. On one's own-efforts-dependant indeed (is) the self of every one

करटको ब्रूते । अथ भवान्किं ब्रवीति । स आह । अयं तावत्
Karaṭaka says: Now you what do you say? He says: This then

स्वामी पिंगलकः कुतो ऽपि कारणात्सचकितः परिवृत्योपविष्टः
master Piṅgalaka from some cause with-trembling having turned back has sat down

करटको ब्रूते । किं तत्त्वं जानासि । दमनको ब्रूते ।
Karaṭaka says: (What?) the truth dost thou know? Damanaka says

किमत्राविदितमस्ति । उक्तं च ।
What here unknown is? said and:

उदीरितो ऽर्थः पशुनापि गृह्यते
Uttered a'thing by an animal even is comprehended,

हयाश्च नागाश्च वहंति देशिताः ।
horses and elephants and carry (as) directed;

अनुक्तमप्यूहति पंडितो जनः
the unspoken also guesses a wise man,

परेंगितज्ञानफला हि बुद्धयः ॥४९॥
By another's-gestures-understanding-rewarded indeed (is) intelligence. (49)

आकारैरिंगितैर्गत्या चेष्टया भाषणेन च ।
By appearances, by gestures, by the movement, by the action, by conversation and,

नेत्रवक्त्रविकारेण लक्ष्यते ऽंतर्गतं मनः ॥५०॥
by eye-and countenance-change is discovered the inward mind. (50)

अत्र भयप्रस्तावे प्रज्ञाबलेनाहमेनं स्वामिनमात्मीयं करिष्यामि ।
Here in the fear-occasion by intellect-power I that master my own shall make.

[त:। प्रस्तावसदृशं वाक्यं सद्भावसदृशं प्रियं।
or, To the occasion-conformable speech, to worthiness-conformable love,

[आ]त्मशक्तिसमं कोपं यो जानाति स पंडितः ॥५१॥
his own-strength-equal anger who knows, he wise. (51)

[क]रटको ब्रूते। सखे त्वं सेवानभिज्ञः। पश्य।
Karataka says: Friend, thou with service-unacquainted. Behold,

अनाहूतो विशेद्यस्तु अपृष्टो बहु भाषते।
Uncalled should enter who but, (who) unasked much talks,

आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥५२॥
(who) himself thinks beloved of an earth-protector, he of weak-understanding. (52)

दमनको ब्रूते। भद्र कथमहं सेवानभिज्ञः। पश्य।
Damanaka says: Dear, how I with service-unacquainted? Behold:

किमप्यस्ति स्वभावेन सुंदरं वाप्यसुंदरं।
Anything is by nature beautiful or also not-beautiful?

यदेव रोचते यस्मै भवेत्तत्तस्य सुंदरं ॥५३॥
What indeed is agreeable to some one, it will be that to him beautiful. (53)

यतः। यस्य यस्य हि यो भावस्तेन तेन हि तं नरं।
For, Of whom so-ever indeed what (is) the character, by that (character) indeed that man

[अ]नुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत् ॥५४॥
insinuating himself the wise quickly into his own-power may lead. (54)

अन्यच्च। को ऽत्रेत्यहमिति ब्रूयात्सम्यगादेशयेति च।
Another and, 'Who there?' thus (being asked) 'I' thus he should say 'kindly command' thus and,

आज्ञामवितथां कुर्याद्यथाशक्ति महीपतेः ॥५५॥
the command not-futile he should make according to-strength of an earth-lord. (55)

अपरं च। अल्पेच्छुर्धृतिमान्प्राज्ञश्छायेवानुगतः सदा।
Another and, Little-wishing, steady, intelligent, shadow-like attending always,

आदिष्टो न विकल्पेत स राजवसतौ वसेत् ॥५६॥
ordered not he will hesitate— he in a king's-dwelling may live. (56)

करटको ब्रूते। कदाचित्त्वामनवसरप्रवेशादवमन्यते स्वामी।
Karataka says: Sometimes thee for inopportune-intrusion slights the master,

स चाह । अस्त्वेवं तथाप्यनुजीविना स्वामिसांनिध्यमवश्यं
He and says: Be it thus; thus even by an attendant master-attendance necessari

करणीयं ।
to be made.

यतः । दोषभीतेरनारंभस्तत्कापुरुषलक्षणं ।
For, Through fault-fear non-commencement, that of a weak man-the mark;

कैरजीर्णभयाद्भ्रातर्भोजनं परिहीयते ॥५७॥
by whom through indigestion-fear, Oh brother! food is avoided? (57)

पश्य । आसन्नमेव नृपतिर्भजते मनुष्यं
Behold, The approached only a king favours man,

विद्याविहीनमकुलीनमसंगतं वा ।
of knowledge-destitute, unnoble, unconnected or;

प्रायेण भूमिपतयः प्रमदा लताश्च
Commonly earth-lords, flirts, creepers and,

यः पार्श्वतो वसति तं परिवेष्टयंति ॥५८॥
who at the side dwells, him they embrace. (58)

करटको ब्रूते । अथ तत्र गत्वा किं वक्ष्यति भवान् । स आह ।
Karaṭaka says: Now there having gone what will say you? He says

शृणु । किमनुरक्तो विरक्तो वा मयि स्वामीति
Listen. 'Whether favourable unfavourable or towards me the master,' thus

ज्ञास्यामि । करटको ब्रूते । किं तज्ज्ञानलक्षणं । दमनको
I shall learn. Karaṭaka says: What of that-knowledge-the mark? Damanaka

ब्रूते । शृणु ।
says: Listen.

दूरादवेक्षणं हासः संप्रश्नेष्वादरो भृशं ।
From afar looking, smiling, in the enquiries attention exceedingly,

परोक्षे ऽपि गुणश्लाघा स्मरणं प्रियवस्तुषु ॥५९॥
in the absent even virtue-praise, dwelling on agreeable-things. (59)

असेवके चानुरक्तिर्दानं सप्रियभाषणं ।
To (him, when) not-serving also attachment, giving with-kind-words,

अनुरक्तेषु चिह्नानि दोषे ऽपि गुणसंग्रहः ॥ ६० ॥
in favourable ones (these are) the marks, in a fault even merit-acknowledgment. (60)

अन्यच्च । कालयापनमाशानां वर्धनं फलखंडनं ।
Another and, Procrastination, of hopes increase, of reward-diminution,

विरक्तेश्वरचिह्नानि जानीयान्मतिमान्नरः ॥ ६१ ॥
as an unfavourable-master's-marks should know the intelligent man. (61)

एतज्ज्ञात्वा यथा चायं ममायत्तो भविष्यति तथा करिष्यामि ।
This having learned, that further he on me dependant will be, thus I shall act

यतः । अपायसंदर्शनजां विपत्तिमुपायसंदर्शनजां च सिद्धिं ।
For, From fault-appearance-produced failure, from artifice-appearance-produced and success,

मेधाविनो नीतिविधिप्रयुक्तां पुरः स्फुरंतीमिव दर्शयंति ॥ ६२ ॥
the wise by policy-rules-ordained, in front beaming as it were show. (62)

करटको ब्रूते । तथाप्यप्राप्ते प्रस्तावे न वक्तुमर्हसि ।
Karaṭaka says: Thus also, not being obtained an occasion, not to speak thou oughtest.

यतः । अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।
For, An unseasonable-word Brihaspati also uttering,

प्राप्नुयाद्बुद्ध्यवज्ञानमपमानं च शाश्वतं ॥ ६३ ॥
might obtain understanding-contempt, disgrace and eternal. (63)

दमनको ब्रूते । मित्र मा भैषीः । नाहमप्राप्तावसरं वचनं
Damanaka says: Friend, not be afraid, not I an inopportune word

वदिष्यामि ।
shall speak.

यतः । आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।
For, In misfortune, in wrong way-going, in action-time-passing away and,

अपृष्टेनापि वक्तव्यं भृत्येन हितमिच्छता ॥ ६४ ॥
by an unasked even to be spoken, by a servant good wishing. (64)

यदि च प्राप्तावसरेणापि मया मंत्रो न वक्तव्यस्तदा
If and having found-an opportunity even by me counsel not to be spoken, then

मंत्रित्वमेव ममानुपपन्नं ।
the counsellorship certainly of me improper.

यतः। कल्पयति येन वृत्तिं येन च लोके प्रशस्यते सद्भिः।
For, He obtains by which a livelihood, through which and in the world he is praised by the good,

स गुणस्तेन च गुणिना रक्ष्यः संवर्धनीयश्च ॥६५॥
that quality by him and that quality possessing to be guarded, to be improved and. (65)

तद्भद्रानुजानीहि मां। गच्छामि। करटको ब्रूते। शुभमस्तु
Therefore, dear, grant leave to me; I go. Karaṭaka says: 'Prosperous be it;

शिवास्ते पंथानः। यथाभिलषितमनुष्ठीयतामिति। ततो दमनको
blessed of thee the ways; according to-desire let it be executed' thus. Then Damanaka

विस्मित इव पिंगलकसमीपं गतः। अथ दूरादेव सादरं
amazed as it were to Piṅgalaka's-proximity gone. Then from afar already with-respect

राज्ञा प्रवेशितः साष्टांगप्रणिपातं प्रणिपत्योपविष्टः।
by the king bidden to enter with the eight-limbs-prostration having fallen down sat down.

राजाह। चिराद्दृष्टो ऽसि। दमनको ब्रूते। यद्यपि मया
The king says: A long time ago seen thou art. Damanaka says: If even of me

सेवकेन श्रीमद्देवपादानां न किंचित्प्रयोजनमस्ति तथापि
as attendant of the blessed-Sire's-feet not any need is, thus even

प्राप्तकालमनुजीविना सांनिध्यमवश्यं कर्तव्यमित्यागतो ऽस्मि।
'at proper-time by an attendant approach necessarily to be made' thus come I am

किंच। दंतस्य निर्घर्षणकेन राजन् कर्णस्य कंडूयनकेन वापि।
Moreover, Of a tooth as a picker, O king, of the ear as a tickler or also,

तृणेन कार्यं भवतीश्वराणां किमंग वाक्पाणिमता नरेण ॥६६॥
for a straw need is of lords, how much more for an of speech-and hand-possessed man? (66)

यद्यपि चिरेणावधीरितस्य देवपादैर्मे बुद्धिनाशः शंक्यते
If also since long of the slighted by the Sire's-feet of me intellect-loss is apprehended,

तदपि न शंकनीयं।
that also not to be apprehended.

यतः। कदर्थितस्यापि च धैर्यवृत्तेः
For, Of the contemned even and with resolute-character endowed,

बुद्धेर्विनाशो न हि शंकनीयः।
of the intellect loss not indeed to be apprehended,

अधः कृतस्यापि तनूनपातः
Of the downwards turned also fire

नाधः शिखा याति कदाचिदेव ॥ ६७ ॥
not downwards the flame goes ever indeed. (67)

देव तत्सर्वथा विशेषज्ञेन स्वामिना भवितव्यं ।
Sire, therefore wholly difference-knowing by the lord to be.

यतः । मणिर्लुठति पादेषु काचः शिरसि धार्यते ।
For, A gem rolls on the feet, glass on the head is worn,

यथैवास्ते तथैवास्तां काचः काचो मणिर्मणिः ॥ ६८ ॥
as just it sits, thus just let it sit,— glass (is) glass, a gem a gem. (68)

अन्यच्च । निर्विशेषो यदा राजा समं सर्वेषु वर्तते ।
Another and, Without-difference when a king alike to all behaves,

तदोद्यमसमर्थानामुत्साहः परिहीयते ॥ ६९ ॥
then of the exertion-able the energy is lost. (69)

किंच । त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।
Moreover, Threefold (are) the men, O king, highest-middling-lowest,

नियोजयेत्तथैवैतांस्त्रिविधेष्वेव कर्मसु ॥ ७० ॥
he should employ thus also them in threefold verily actions. (70)

यतः । स्थान एव नियोज्यंते भृत्याश्चाभरणानि च ।
For, In (their) place only are employed attendants and, ornaments and,

न हि चूडामणिः पादे नूपुरं शिरसा कृतं ॥ ७१ ॥
not indeed a crest-jewel on the foot, an ancle-ornament on the head (is) placed. (71)

अपि च । कनकभूषणसंग्रहणोचितो
Also and, A gold-ornament-enclosure-deserving

यदि मणिस्त्रपुणि प्रणिधीयते ।
if a jewel in lead is set,

न स विरौति न चापि विशोभते
not that wails, not and also shines,

भवति योजयितुर्वचनीयता ॥ ७२ ॥
there is of the setter blamableness. (72)

अन्यच्च । मुकुटे रोपितः काचश्चरणाभरणे मणिः ।
Another and, On a diadem mounted glass, on a foot-ornament a jewel—

न हि दोषो मणेरस्ति किंतु साधोरविज्ञता ॥७३॥
not certainly a fault of the jewel is, but the merchant's ignorance. (73)

पश्य । बुद्धिमाननुरक्तोऽयमयं शूर इतो भयं ।
Behold, 'Intelligent attached this one, this one a hero, hence fear'—

इति भृत्यविचारज्ञो भृत्यैरापूर्यते नृपः ॥७४॥
thus of attendants-discrimination-knowing with attendants abounds a prince. (74)

तथा हि । अश्वः शस्त्रं शास्त्रं वीणा वाणी नरश्च नारी च ।
Thus namely: A horse, a weapon, knowledge, a lute, speech, a man and, a woman and,

पुरुषविशेषं प्राप्य हि भवंति योग्या अयोग्याश्च ॥७५॥
to different-men having come certainly, are useful useless and. (75)

अन्यच्च । किं भक्तेनासमर्थेन किं शक्तेनापकारिणा ।
Another and, What with an attached unable one? what with an able hostile one?

भक्तं शक्तं च मां राजन्नावज्ञातुं त्वमर्हसि ॥७६॥
attached able and me, O king, not to despise thou oughtest. (76)

यतः । अवज्ञानाद्राज्ञो भवति मतिहीनः परिजनः
For, Through the contempt of a king becomes wit-forsaken the attendant,

ततस्तत्प्रामाण्याद्भवति न समीपे बुधजनः ।
then because of his-example is not in the proximity a wise-man;

बुधैस्त्यक्ते राज्ये न हि भवति नीतिर्गुणवती
in a by the wise abandoned kingdom not indeed is policy prosperous,

विपन्नायां नीतौ सकलमवशं सीदति जगत् ॥७७॥
failing the policy, the whole ungoverned sinks world. (77)

अपरं च । जनं जनपदा नित्यमर्चयंति नृपार्चितं ।
Another and, A man the people constantly honour (who is) by the prince-honoured,

नृपेणावमतो यस्तु स सर्वैरवमन्यते ॥७८॥
by the prince despised who but, he by all is despised. (78)

किंच । बालादपि ग्रहीतव्यं युक्तमुक्तं मनीषिभिः ।
Moreover, From a child even to be received a proper word by wise men,

रवेर्विषये किं न प्रदीपस्य प्रकाशनं ॥७९॥
in the Sun's absence (is) not of a lamp illumination? (79)

पिंगलको ऽवदत्। भद्र दमनक किमेतत्। त्वमस्मदीयप्रधानामा-
Piṅgalaka said: Dear Damanaka, what this? Thou of our-prime-minister-

त्यपुत्र इयंतं कालं यावत्कुतो ऽपि खलवाक्यान्नागतो
the son so long a time since, because of some malignant-talk, not approached

ऽसि। इदानीं यथाभिमतं ब्रूहि। दमनको ब्रूते। देव पृच्छामि
thou art. Now as-desired speak. Damanaka says: Sire, I ask,

किंचिदुच्यतां। उदकार्थी स्वामी पानीयमपीत्वा किमिति
something may be told: for water-longing the lord water not-having drunk why thus

विस्मित इव तिष्ठति। पिंगलको ऽवदत्। भद्रमुक्तं त्वया। किंत्वे-
amazed as it were stands? Piṅgalaka said: Well spoken by thee. However

तद्रहस्यं वक्तुं काचिद्विश्वासभूमिर्नास्ति। तथापि निभृतं कृत्वा
this secret to tell any confidence-place not is. Thus even, secretly doing,

कथयामि। शृणु। संप्रति वनमिदमपूर्वसत्त्वाधिष्ठितमतो ऽस्माकं
I tell. Listen: At present forest this by strange-being-inhabited, therefore for us

त्याज्यं। अनेन हेतुना विस्मितो ऽस्मि। तथा च श्रुतो मयापि
to be left. For this reason amazed I am. Thus and heard, by me also

महानपूर्वशब्दः। शब्दानुरूपेणास्य प्राणिनो महता बलेन
loud strange-voice. With the voice-corresponding of that creature great the strength

भवितव्यं। दमनको ब्रूते। देव अस्ति तावदयं महान्भयहेतुः। स
must be. Damanaka says: Sire, it is indeed this a great fear-cause. That

शब्दो ऽस्माभिरप्याकर्णितः। किंतु स किं मंत्री यः प्रथमं
voice by us also heard. However (is) he (what?) a counsellor, who first

भूमित्यागं पश्चाद्युद्धं चोपदिशति। अस्मिन्कार्यसंदेहे भृत्यानामु-
place-abandonment, afterwards war and advises? In this action-doubt of the attendants-

पयोग एव ज्ञातव्यः।
the use verily to be learnt.

यतः। बंधुस्त्रीभृत्यवर्गस्य बुद्धेः सत्त्वस्य चात्मनः।
For, Of the relation-women-attendant-class, of the intelligence, of the strength and of himself,

आपन्निकषपाषाणे नरो जानाति सारतां ॥ ८० ॥
on the misfortune-touchstone a man learns the worth. (80)

सिंहो ब्रूते । भद्र महती शंका मां बाधते । दमनकः पुनराह
The lion says: Dear, a great apprehension me strikes. Damanaka again says

स्वगतं । अन्यथा राज्यसुखं परित्यज्य स्थानांतरं गंतुं कथं मां
to himself: Otherwise the royalty-pleasure giving up to another place to go how me

संभाषसे । प्रकाशं ब्रूते । देव यावदहं जीवामि तावद्भयं न
thou tell'st? Aloud he says: Sire, as long as I live so long fear not

कर्तव्यं । किंतु करटकादयोऽप्याश्वास्यंतां यस्मादापत्प्रतीकारकाले
to be made. However Karaṭaka &c. also may be encouraged, for at misfortune-averting-time

दुर्लभः पुरुषसमवायः । ततस्तौ दमनककरटकौ
difficult-to be got a man-combination. Then those two Damanaka-and Karaṭaka

राज्ञा सर्वस्वेनापि पूजितौ भयप्रतीकारं प्रतिज्ञाय चलितौ ।
by the king with every-gift also honoured fear-remedy having promised gone.

करटको गच्छन्दमनकमाह । सखे किं शक्यप्रतीकारो भयहेतुर-
Karaṭaka going to Damanaka says: Friend, how, of possible-remedy the fear-cause,

शक्यप्रतीकारो वेति न ज्ञात्वा भयोपशमं प्रतिज्ञाय कथमयं
of impossible-remedy or, thus not knowing fear-allayment having promised how this

महाप्रसादो गृहीतः । यतोऽनुपकुर्वाणो न कस्याप्युपायनं
great-favour obtained? For one not-helping not of any one a prese

गृह्णीयाद्विशेषतो राज्ञः ।
should receive, especially of a king:

पश्य । यस्य प्रसादे पद्मास्ते विजयश्च पराक्रमे ।
Behold, In whose favour Fortune resides, victory and in the attack,

मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः ॥ ८१ ॥
death and dwells in the anger— all-splendour-containing indeed he. (81)

तथा हि । बालोऽपि नावमंतव्यो मनुष्य इति भूमिपः ।
Thus for, (As) a child even not to be contemned 'a man (he is)' thus a king;

महती देवता ह्येषा नररूपेण तिष्ठति ॥ ८२ ॥
a great goddess for that with man-form stands. (82)

दमनको विहस्याह। मित्र तूष्णीमास्यतां। ज्ञातं मया भयकारणं।
Damanaka laughing says: Friend, quiet remain. Known by me the fear-cause.

बलीवर्दनर्दितं तत्। वृषभाश्चास्माकमपि भक्ष्याः किं पुनः
Of a bull-the roaring that. Oxen and for us even to be eaten, how much more

सिंहस्य। करटको ब्रूते। यद्येवं तदा किं पुनः स्वामित्रासस्
for a lion. Karaṭaka says: If (it is) thus, then why again the master's-fear

तत्रैव किमिति नापनीतः। दमनको ब्रूते। यदि स्वामित्रासस्तत्रैव
there even why thus not led away? Damanaka says: If the master's-fear there even

मुच्यते तदा कथमयं महाप्रसादलाभः स्यात्।
is loosened, then how this great-favour-obtainment would be?

अपरं च। निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन।
Another and, Free from-solicitude not to be made by attendants a master at any time,

निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्दधिकर्णवत् ॥८३॥
free from-solicitude the lord having made, the attendant might be Dadhikarṇa-like. (83)

करटकः पृच्छति। कथमेतत्। दमनकः कथयति। अस्त्युत्तरापथे
Karaṭaka asks: How that? Damanaka relates: There is on the north-road

ऽर्बुदशिखरनाम्नि पर्वते दुर्दान्तो नाम महाविक्रमः सिंहः।
on an Arbuda-peak-named mountain Durdânta by name of great-valour a lion.

तस्य पर्वतकंदरमधिशयानस्य केशराग्रं कश्चिन्मूषिकः प्रत्यहं
Of him on a mountain-cave sleeping the mane-tip some mouse daily

छिनत्ति। ततः केशराग्रं लूनं दृष्ट्वा कुपितो विवरांतर्गतं
nibbles. Then the mane-tip cut having seen, enraged, the hole-entered

मूषिकमलभमानो ऽचिंतयत्।
mouse not-catching he thought:

क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्नैव लभ्यते।
A small-enemy should be who but, through valour not indeed he is caught,

तमाहंतुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥८४॥
him to slay to be employed (is) similar to him a combatant. (84)

इत्यालोच्य तेन ग्रामं गत्वा विश्वासं कृत्वा
thus having reflected, by him, to the village having gone, confidence having made,

दधिकर्णनामा विडालो यत्नेनानीय मांसाहारं दत्त्वा
Dadhikarṇa-named a cat, with difficulty having led near, meat-food having given

स्वकंदरे स्थापितः। अनंतरं तद्भयान्मूषिको ऽपि बिलान्न
in his-cave placed. Thereupon of that-through fear the mouse also from the hole not

निःसरति। तेनासौ सिंहो ऽक्षतकेशरः सुखं स्वपिति। मूषिकशब्दं
goes out. Thereby that lion with unhurt-mane pleasantly sleeps. The mouse's-voice

यदा यदा शृणोति तदा तदा मांसाहारदानेन तं विडालं संवर्धयति।
when when he hears, then then with meat-food-giving that cat he regales.

अथैकदा स मूषिकः क्षुधापीडितो वहिः संचरन्विडालेन प्राप्तो
Now one-day that mouse with hunger-pained out coming by the cat caught

व्यापादितश्च। अनंतरं स सिंहो ऽनेककालं यावन्मूषिकं न
killed and. Thereupon that lion many-times while the mouse not

पश्यति तत्कृतरावमपि न शृणोति तदा तस्यानुपयोगाद्
he sees, the by it-made-sound also not hears, then of her because of the uselessness

विडालस्याप्याहारदाने मंदादरो बभूव। ततो ऽसावाहारविरहाद्
of the cat also for the food-giving little-caring he was. Then that through food-want

दुर्बलो दधिकर्णो ऽवसन्नो बभूव। अतो ऽहं ब्रवीमि। निरपेक्षो
strengthless Dadhikarṇa away-pining was. Therefore I say: Free from solicitude

न कर्तव्य इत्यादि। ततो दमनककरटकौ संजीवकसमीपं गतौ।
not to be made &c. Then Damanaka-and Karaṭaka Sañjîvaka-near go

तत्र करटकस्तरुतले साटोपमुपविष्टः। दमनकः संजीवकसमीपं
There Karaṭaka at a tree-foot with-pride seated. Damanaka Sañjîvaka-near

गत्वाब्रवीत्। अरे वृषभ एषो ऽहं राज्ञा पिंगलकेनारण्यरक्षार्थं
having gone said: Ho bull, this I by king Piṅgalaka for the wood-protection

नियुक्तः। सेनापतिः करटकः समाज्ञापयति। सत्वरमागच्छ न
appointed. General Karaṭaka commands: With-haste approach; not

चेदस्मादरण्याद्दूरमपसर। अन्यथा ते विरुद्धं फलं भविष्यति।
if, from this wood far away-go! Otherwise for the disagreeable the result will be.

न जाने क्रुद्धः स्वामी किं विधास्यति। तच्छ्रुत्वा संजीवकश्चायात्।
Not do I know, the enraged lord what will do. That having heard Sañjîvaka also came near.

आज्ञाभंगो नरेंद्राणां ब्राह्मणानामनादरः ।
Command-breaking of man-kings of Brâhmans disrespect,

पृथक्शय्या च नारीणामशस्त्रविहितो वधः ॥ ८५ ॥
a separate-bed and of women (is) not-a weapon-inflicted death. (85)

ततो देशव्यवहारानभिज्ञः संजीवकः सभयमुपसृत्य
Then of the country-customs-ignorant Sañjîvaka with-fear having approached

साष्टांगपातं करटकं प्रणतवान् । तथा चोक्तं ।
with of the eight-limbs-prostration Karaṭaka saluted. Thus and said:

मतिरेव बलाद्गरीयसी यदभावे करिणामियं दशा' ।
'Wit indeed than strength stronger, of which-in default of elephants this the state;'

इति घोषयतीव डिंडिमः करिणो हस्तिपकाहतः क्वणन् ॥ ८६ ॥
thus proclaims, as it were, the drum of the elephant by the driver-beaten sounding. (86)

अथ संजीवकः साशंकमाह । सेनापते किं मया कर्तव्यं ।
Now Sañjîvaka with-apprehension says: General, what by me to be done?

तदभिधीयतां । करटको ब्रूते । वृषभ अत्र कानने तिष्ठसि ।
That let be told. Karaṭaka says: Bull, here in the forest thou remainest.

अस्मद्देवपादारविंदं प्रणम । संजीवको ब्रूते । तदभयवाचं मे यच्छ ।
Before our-lord's-foot-lotus bow. Sañjîvaka says: Then the safety-word to me give.

गच्छामि । करटको ब्रूते । शृणु रे बलीवर्द । अलमनया शंकया ।
go. Karaṭaka says: Listen, O bull! Enough with this apprehension.

यतः । प्रतिवाचमदत्त केशवः शपमानाय न चेदिभूभुजे ।
For, A reply gave Keśava to the cursing not Chedi-king *,

अनुहुंकुरुते घनध्वनिं न हि गोमायुरुतानि केशरी ॥ ८७ ॥
he) roars a reply to the cloud's-sound, not indeed to the jackal's-yells, the lion. (87)

अन्यच्च । तृणानि नोन्मूलयति प्रभंजनो
another and, Grasses not roots up the hurricane

मृदूनि नीचैः प्रणतानि सर्वतः ।
soft-ones lowly bending to all sides;

* Sísupâla, king of the Chedis, was slain by Keśava, i. e. Vishṇu.

समुच्छ्रितानेव तरून्प्रबाधते
upraised only trees it slays down.

महान्महत्स्वेव करोति विक्रमं ॥८८॥
The great against the great only exercises his valour. (88)

ततस्तौ संजीवकं कियद्दूरे संस्थाप्य पिंगलकसमीपं गतौ। ततो
Then those two Sañjîvaka at some-distance having placed Piṅgalaka-near gone. Then

राज्ञा सादरमवलोकितौ प्रणम्योपविष्टौ। राजाह। त्वया
by the king with-respect looked upon, having bowed, seated. The king says: By thee

स दृष्टः। दमनको ब्रूते। देव दृष्टः। किंतु यद्देवेन ज्ञातं
that one seen? Damanaka says: Sire, seen. However what by Your Majesty imagined,

तत्तथा। महानेवासौ। देवं द्रष्टुमिच्छति। किंतु महाबलो
that thus. Great indeed he. The lord to see he wishes. But of great-strength

ऽसौ ततः सज्जीभूयोपविश्य दृश्यतां। शब्दमात्रादेव
he; therefore being-prepared, having sat down, he may be seen. From the mere-sound only

न भेतव्यं। तथा चोक्तं।
not to be feared. Thus and said:

शब्दमात्रान्न भेतव्यमज्ञात्वा शब्दकारणं।
From the sound-merely not to be feared, not-having ascertained the sound-cause;

शब्दहेतुं परिज्ञाय कुट्टनी गौरवं गता ॥८९॥
the sound-cause having discovered the procuress to respectability gone. (89)

राजाह। कथमेतत्। दमनकः कथयति। अस्ति श्रीपर्वतमध्ये
The king says: How that? Damanaka relates: There is in the S'rî-parvata-midst

ब्रह्मपुराख्यं नगरं। तच्छिखरप्रदेशे घंटाकर्णो नाम राक्षसः
Brahmapura-named a town. 'Of it-in the summit-region Ghaṇṭâkarṇa by name a goblin

प्रतिवसतीति जनप्रवादः श्रूयते। एकदा घंटामादाय
resides' thus of the people-a report is heard. One day, a bell having stolen

पलायमानः कश्चिच्चौरो व्याघ्रेण व्यापादितः। तत्पाणिपतिता
running away some thief by a tiger killed. From his-hands-fallen

घंटा वानरैः प्राप्ता। वानरास्तां घंटामनुक्षणं वादयंति।
the bell by monkeys seized. The monkeys that bell perpetually cause to sound.

ततो नगरजनैः स मनुष्यः खादितो दृष्टः प्रतिक्षणं घंटारवश्च
Then by the towns-people that man eaten seen, perpetually the bell-ringing and

श्रूयते । अनंतरं घंटाकर्णः कुपितो मनुष्यान्खादति घंटाश्च
is heard. Thereupon 'Ghaṇṭâkarṇa enraged men eats, bells and

वादयतीत्युक्त्वा सर्वे जना नगरात्पलायिताः । ततः
causes to sound,' thus having said all people from the town gone away. Then

करालया नाम कुट्टन्या विमृश्यानवसरो ऽयं घंटावादस्
by Karâlâ by name a procuress, having reflected, 'inopportune this bell-sounding;

तत्किं मर्कटा घंटां वादयंतीति स्वयं विज्ञाय
that what? monkeys a bell cause to sound' thus by herself having discovered,

राजा विज्ञापितः । देव यदि कियद्धनोपक्षयः क्रियते तदाहमेनं
the king (was) informed: Sire, if some-money-outlay is made, then I that

घंटाकर्णं साधयामि । ततो राज्ञा तस्यै धनं दत्तं कुट्टन्या च
Ghaṇṭâkarṇa settle. Then by the king to her money given, by the procuress and

मंडलं कृत्वा तत्र गणेशादिपूजागौरवं दर्शयित्वा स्वयं
a circle having made, there of Gaṇeśa-&c.-worship-veneration having shown, herself

वानरप्रियफलान्यादाय वनं प्रविश्य फलान्याकीर्णानि ।
to monkeys-dear-fruits having taken, the forest having entered, the fruits (were) scattered.

ततो घंटां परित्यज्य वानराः फलासक्ता बभूवुः
Then the bell having abandoned the monkeys by the fruits-attracted became,

कुट्टनी च घंटां गृहीत्वा नगरमागता सर्वजनपूज्याभवत् ।
the procuress and the bell having seized, to the town gone by every body-honoured was.

अतो ऽहं ब्रवीमि । शब्दमात्रान्न भेतव्यमित्यादि । ततः संजीवक
Therefore I say: From the sound-merely not to be feared &c. Then Sañjîvaka,

आनीय दर्शनं कारितः । पश्चात्तत्रैव
having led (him) near, appearance to make (was) caused. Afterwards there also

परमप्रीत्या निवसति । अथ कदाचित्तस्य सिंहस्य भ्राता
in utmost-friendship he dwells. Now some day of that lion the brother

स्तब्धकर्णनामा सिंहः समागतः । तस्यातिथ्यं कृत्वा
Stabdhakarṇa-named a lion arrived. Of him hospitality having made,

समुपवेश्य पिंगलकस्तदाहाराय पशुं हंतुं चलितः।
having caused (him) to sit down, Piṅgalaka for his-meal a beast to kill started.

अत्रांतरे संजीवको वदति। देव अद्य हतमृगाणां मांसानि क्व।
There meanwhile Sañjîvaka says: Sire, to-day of the killed-deer the flesh where?

राजाह। दमनककरटकौ जानीतः। संजीवको ब्रूते। ज्ञायतां
The king says: Damanaka-and Karaṭaka know. Sañjîvaka says: Let it be ascertained,

किमस्ति नास्ति वा। सिंहो विमृश्याह। नास्त्येव तत्।
whether there is, not is or. The lion reflecting says: Not is there indeed that.

संजीवको ब्रूते। कथमेतावन्मांसं ताभ्यां खादितं। राजाह।
Sañjîvaka says: How so much meat by those two eaten? The king says:

खादितं व्ययितमवधीरितं च। प्रत्यहमेष क्रमः। संजीवको ब्रूते।
Eaten, squandered, wasted and. Daily this the course. Sañjîvaka says:

कथं श्रीमद्देवपादानामगोचरेणैवं क्रियते। राजाह।
How of the blessed-lord's-feet without-the knowledge thus is done? The king says:

मदीयागोचरेणैव क्रियते। अथ संजीवको ब्रूते। नैतदुचितं।
Without my-knowledge certainly it is done. Now Sañjîvaka says: Not this proper.

तथा चोक्तं।
Thus and said:

नानिवेद्य प्रकुर्वीत भर्तुः किंचिदपि स्वयं।
Not without-informing should he begin of a master anything whatever by himself

कार्यमापत्प्रतीकारादन्यत्र जगतीपते ॥९०॥
business, a misfortune-remedy excepted, O earth-lord! (90)

अन्यच्च। कमंडलूपमोऽमात्यस्तनुत्यागो बहुग्रहः।
Another and, An ascetic's pot-resembling (is) a minister little-letting out, much-taking in;

नृपते किंक्षणो मूर्खो दरिद्रः किंवराटकः ॥९१॥
O king, 'What (is)-a moment' (is) a fool; poor (is) 'What (is)-a penny?' (91)

स ह्यमात्यः सदा श्रेयान्काकिनीं यः प्रवर्धयेत्।
That certainly minister (is) always better, a Kâkinî who might increase;

कोषः कोषवतः प्राणाः प्राणाः प्राणा न भूपतेः ॥९२॥
the treasury (is) of the treasury-possessor the life, the life the life not of a king. (92)

किंचान्यैर्न कुलाचारैः सेव्यतामेति पूरुषः ।
Moreover, through other not family-observances to respectability goes a man,

धनहीनः स्वपत्न्यापि त्यज्यते किं पुनः परैः ॥९३॥
of wealth-deprived by his-wife even he is forsaken, how much more by others! (93)

एतच्च राज्ञः प्रधानं दूषणं ।
This and of a king the chief blame:

अतिव्ययो ऽनवेक्षा च तथार्जनमधर्मतः ।
Excessive-expenditure, want-of inspection and, likewise acquisition through injustice,

पोषणं दूरसंस्थानां कोषव्यसनमुच्यते ॥९४॥
support of the far away-living, treasury-destruction is called. (94)

यतः । क्षिप्रमायमनालोच्य व्ययमानः स्ववांछया ।
For, Speedily, his income not-considering, squandering according to his-inclination,

परिक्षीयत एवासौ धनी वैश्रवणोपमः ॥९५॥
is ruined certainly that rich man (at first) Vaiśravaṇa*-like. (95)

स्तब्धकर्णो ब्रूते । शृणु भ्रातः । चिराश्रितावेतौ दमनककरटकौ ।
Stabdhakarṇa says: Listen, brother. Old-dependants (are) these Damanaka-and Karaṭaka.

संधिविग्रहकार्याधिकारिणौ च कदाचिदर्थाधिकारे न
Of peace-and war-the affairs-superintending besides ever in the treasury-superintendence not

नियोक्तव्यौ । अपरं च नियोगप्रस्तावे यन्मया श्रुतं तत्कथ्यते ।
be appointed. Besides and, on the appointment-subject what by me heard that is (now) told:

ब्राह्मणः क्षत्रियो बंधुर्नाधिकारे प्रशस्यते ।
A Brâhman, a soldier, a relative not in office is approved of;

ब्राह्मणः सिद्धमप्यर्थं कृच्छ्रेणापि न यच्छति ॥९६॥
the Brâhman ready even money under pressure even not grants. (96)

नियुक्तः क्षत्रियो द्रव्ये खड्गं दर्शयते ध्रुवं ।
Appointed a soldier at the treasure a sword shows assuredly;

सर्वस्वं ग्रसते बंधुराक्रम्य ज्ञातिभावतः ॥९७॥
All-the property swallows a relative, encroaching on account of his relationship. (97)

* Vaiśravaṇa, the god of riches.

अपराधे ऽपि निःशङ्को नियोगी चिरसेवकः ।
In an offence even (is) fearless as official an old-servant,

स स्वामिनमवज्ञाय चरेच्च निरवग्रहः ॥९८॥
he (his) master despising will conduct himself likewise without-restraint. (98)

उपकर्ताधिकारस्थ स्वापराधं न मन्यते ।
A benefactor of an office his own-fault not minds,

उपकारं ध्वजीकृत्य सर्वमेवावलुंपति ॥९९॥
the service his banner-making everything indeed he plunders. (99)

उपांशुक्रीडितो ऽमात्यः स्वयं राजायते यतः ।
A private-playfellow as minister himself he plays the king because,

अवज्ञा क्रियते तेन सदा परिचयाद्ध्रुवं ॥१००॥
contempt is shown by him always on account of his intimacy certainly. (100)

अंतर्दुष्टः क्षमायुक्तः सर्वानर्थकरः किल ।
One inwardly-corrupt with patience-endowed (is) every-evil-perpetrating in truth;

शकुनिः शकटारश्च दृष्टांतावत्र भूपते ॥१०१॥
S'akuni* S'akaṭâra† and (are) two examples here, O earth-lord. (101)

सदामात्यो न साध्यः स्यात्समृद्धः सर्व एव हि ।
Always minister not to be made should be prosperous any certainly indeed;

सिद्धानामयमादेश ऋद्धिश्चित्तविकारिणी ॥१०२॥
of the experienced this a maxim, 'prosperity (is) mind-perverting.' (102)

प्राप्तार्थग्रहणं द्रव्यपरीवर्तो ऽनुरोधनं ।
Of obtained-money-the appropriation, money-exchange, compliance,

उपेक्षा बुद्धिहीनत्वं भोगो ऽमात्यस्य दूषणं ॥१०३॥
inattention, judgment-want, enjoyment of a minister the blame. (103)

नियोगार्थग्रहोपायो राज्ञां नित्यपरीक्षणं ।
Of a command-the object-seizure-expedient (is) of kings constant-supervision,

प्रतिपत्तिप्रदानं च तथा कर्मविपर्ययः ॥१०४॥
assent-giving and (is) likewise action-perversion. (104)

* S'akuni, lit. bird, the minister of Duryodhana, who deceived the Pâṇḍava princes.

† S'akaṭâra or S'akaṭâla, the minister of king Nanda, who conspired with Châṇakya against his sovereign.

निपीडिता वमंत्युच्चैरंतःसारं महीपते ।
(Only when) squeezed do they discharge upwards (their) inward-juice, O earth-lord!

दुष्टव्रणा इव प्रायो भवंति हि नियोगिनः ॥१०५॥
bad-tumours like commonly are indeed officers. (105)

मुहुर्नियोगिनो बोध्या वसुधाया महीपते ।
Repeatedly (are) officials to be examined, of the earth O king!

सकृत्किं पीडितं स्नानवस्त्रं मुंचेद्द्रुतं पयः ॥१०६॥
once (what?) wrung a bathing-dress does it let out quickly the water? (106)

एतत्सर्वं यथावसरं ज्ञात्वा व्यवहर्तव्यं । सिंहो ब्रूते । अस्ति
This all according to-the occasion knowing one ought to act. The lion says: It is

तावदेवं किंत्वेतौ सर्वथा न मम वचनकारिणौ । स्तब्धकर्णो
certainly thus, however these two in every way not of me the word-doing. Stabdhakarṇa

ब्रूते । एतत्सर्वमनुचितं सर्वथा ।
says: This all improper wholly.

यतः । आज्ञाभंगकरान्राजा न क्षमेत्स्वसुतानपि ।
For, Command-breach-committing a king not should tolerate his-sons even;

विशेषः को नु राज्ञश्च राज्ञश्चित्रगतस्य च ॥१०७॥
the difference what else of a king and, of a king painted and? (107)

स्तब्धस्य नश्यति यशो विषमस्य मैत्री
Of the indolent perishes the fame, of the dishonest the friendship,

नष्टेंद्रियस्य कुलमर्थपरस्य धर्मः ।
of one whose senses-are gone the family, of the wealth-seeking the virtue,

विद्याफलं व्यसनिनः कृपणस्य सौख्यं
the knowledge-fruit of the vicious, of the miser the happiness,

राज्यं प्रमत्तसचिवस्य नराधिपस्य ॥१०८॥
the sovereignty of a careless-ministers having man-ruler. (108)

अपरं च । तस्करेभ्यो नियुक्तेभ्यः शत्रुभ्यो नृपवल्लभात् ।
Another and, From thieves, from (his) officers, from enemies, from a king's-favourite,

नृपतिर्निजलोभाच्च प्रजा रक्षेत्पितेव हि ॥१०९॥
a king from his own-greediness likewise the subjects should protect father-like truly. (109)

भ्रातः सर्वथास्मद्वचनं क्रियतां। व्यवहारो ऽप्यस्माभिः कृत एव।
Brother, wholly our-word let be done. Administration also by us made indeed.

अयं संजीवकः शस्यभक्षको ऽर्थाधिकारे नियुज्यतां।
This Sañjîvaka grain-eating for the provision-superintendence may be appointed.

एतद्वचनात्तथानुष्ठिते सति तदारभ्य पिंगलकसंजीवकयोः
According to his-word thus arranged being thence beginning of Piṅgalaka-and Sañjîvaka

सर्वबंधुपरित्यागेन महता स्नेहेन कालो ऽतिवर्तते। ततो
with all-relations'-relinquishment with great affection time passes away. Thereupon

ऽनुजीविनामप्याहारदाने शैथिल्यदर्शनाद्दमनककरटकाव-
of the dependants also in the food-giving through slackness-perception Dam.-and Kar.

न्योन्यं चिंतयतः। तदाह दमनकः करटकं। मित्र किं कर्तव्यं।
with one-other reflect. Then says Dam. to Kar.: Friend, what (is) to be done?

आत्मकृतो ऽयं दोषः। स्वयंकृते ऽपि दोषे
By ourselves-committed this fault. In a by oneself-committed also fault

परिदेवनमप्यनुचितं। तथा चोक्तं।
complaining also improper. Thus and said:

स्वर्णरेखामहं स्पृष्ट्वा बद्ध्वात्मानं च दूतिका।
Svarṇarekhâ I having touched, having bound herself and the female messenger,

आदित्सुश्च मणिं साधुः स्वदोषाद्दुःखिता इमे ॥११०॥
wishing to steal and a jewel the merchant,— through their own-fault suffered these. (110)

करटको ब्रूते। कथमेतत्। दमनकः कथयति। अस्ति कां-
Karaṭaka says: How (was) that? Damanaka relates: There is in the Kâ-

चनपुरनाम्नि नगरे वीरविक्रमो राजा। तस्य धर्माधिकारिणा
chanapura-named town Vîravikrama a king. Of him by the law-officer

कश्चिन्नापितो बध्यभूमिं नीयमानः कंदर्पकेतुनाम्ना परिव्राजकेन
some barber to the execution-place being led by a Kandarpaketu-named mendicant

साधुद्वितीयकेन नायं हंतव्य इत्युक्त्वा
who had a merchant-as companion, 'not he to be killed' thus having said

वस्त्रांचले धृतः। राजपुरुषा ऊचुः। किमिति नायं बध्यः।
by the garment-skirt held. The king's-men said: Why thus not he to be killed?

स आह । श्रूयतां । स्वर्णरेखामहं स्पृष्ट्वेत्यादि पठति ।
He says: Let there be listened. Svarṇarekhâ 'I having touched &c. he recites.

त आहुः । कथमेतत् । परिव्राजकः कथयति । अहं सिंहलद्वीपे
They say: How that? The mendicant relates: I in Siṁhala-dvîpa

भूपतेर्जीमूतकेतोः पुत्रः कंदर्पकेतुर्नाम । एकदा केलिकानना-
of the king Jîmûta-ketu the son, Kandarp. by name. One day in the pleasure-garden-

वस्थितेन मया पोतवणिङ्मुखाच्छ्रुतं यदत्र समुद्रमध्ये
sojourning by me from a boat-merchant's-mouth heard, 'that there in the ocean-midst

चतुर्दश्यामाविर्भूतकल्पतरुतले रत्नावलीकिरणकर्बुरपर्यंके
on the fourteenth (day of the month) at an appearing-kalpatree's-foot on a with gem-rows'-lustre-variegated-couch

स्थिता सर्वालंकारभूषिता लक्ष्मीरिव वीणां वादयंती कन्या
resting with all-ornaments-decorated Lakshmî-like, a lute playing maiden

काचिद्दृश्यत इति । ततोऽहं पोतवणिजमादाय पोतमारुह्य
some is seen' thus. Then I the boat-merchant having taken, the boat having-ascended

तत्र गतः । अनंतरं तत्र गत्वा पर्यंके ऽर्धमग्ना तथैव
there gone. Afterwards there having gone, on a couch half-immersed thus verily

सावलोकिता । ततस्तल्लावण्यगुणाकृष्टेन मयापि तत्पश्चाज्झंपो
she perceived. Then by her-beauty-excellence-attracted by me also her-after a jump

दत्तः । तदनंतरं कनकपत्तनं प्राप्य सुवर्णप्रासादे तथैव
made. Thereupon a golden-city having reached in a golden-palace thus verily

पर्यंके स्थिता विद्याधरीभिरुपास्यमाना मयालोकिता तयाप्यहं
on a couch resting, by fairies attended by me seen, by her also I,

दूरादेव दृष्ट्वा सखीं प्रस्थाप्य सादरं संभाषितः ।
from afar already seeing (me), a female friend having despatched, with-courtesy addressed.

तत्सख्या च मया पृष्टया समाख्यातं । एषा कंदर्पकेलिनाम्नो
By her-friend and, (being) by me asked, (it was) told: She of the Kandarp.-named

विद्याधरचक्रवर्तिनः पुत्री रत्नमंजरी नाम प्रतिज्ञापिता विद्यते ।
fairy-king the daughter Ratnamañjarî by name (as) having been made to promise is known:

यः कनकपत्तनं स्वचक्षुषागत्य पश्यति स एव
'Who the golden-city with his own-eye having approached sees, he verily

पितुरगोचरो ऽपि मां परिणेष्यतीति मनसः संकल्पः ।
of (my) father unbeknown even me shall wed, thus (is) (my) mind's determination.

तदेनां गंधर्वविवाहेन परिणयतु भवान् । अथ तत्र वृत्ते
Therefore her by the Gandharva-marriage may wed you. Now there, (having) taken place

गंधर्वविवाहे तया सह रममाणस्तत्राहं तिष्ठामि । तत एकदा
the Gandharva-marriage, her with delighting myself there I stay. Then one day

रहसि तयोक्तं । स्वामिन्स्वेच्छया सर्वमिदमुपभोक्तव्यमेषा
in private by her told: Husband, at your-desire all this to be enjoyed, this

चित्रगता स्वर्णरेखा नाम विद्याधरी न कदाचित्स्पृष्टव्या । पश्चादु-
painted Svarṇarekhâ by name fairy not ever to be touched. Afterwards

पजातकौतुकेन मया स्वर्णरेखा स्वहस्तेन स्पृष्टा तया चित्रगतया-
with excited-curiosity by me Svarṇarekhâ with my-hand touched, by her, painted

प्यहं चरणपद्मेन ताडित आगत्य स्वराष्ट्रे पतितः ।
although, I with the foot-lotus kicked having come near in my-dominion fallen down.

अथ दुःखार्तो ऽहं परिव्रजितः पृथिवीं परिभ्राम्यन्निमां
Now grief-pained I having become mendicant the earth about-roaming this

नगरीमनुप्राप्तः । अत्र चातिक्रांते दिवसे गोपगृहे सुप्तः
city reached. Here and, having passed the day, in a cowherd's-house fallen asleep

सन्नपश्यं । प्रदोषसमये सुहृदां पालनं कृत्वा
being I saw. At evening-time of (his) friends entertainment having made

स्वगेहमागतो गोपः स्ववधूं दूत्या सह किमपि
to his own-house approached the cowherd his-wife a messenger with about something

मंत्रयंतीमपश्यत् । ततस्तां गोपीं ताडयित्वा स्तंभे बद्ध्वा
deliberating saw. Then that cowherdess having beaten, to a post having fastened,

सुप्तः । ततो ऽर्धरात्र एतस्य नापितस्य वधूर्दूती पुनस्तां
fallen asleep. Then at mid-night of this barber the wife as messenger again that

गोपीमुपेत्यावदत् । तव विरहानलदग्धो ऽसौ
cowherdess approaching said. Of thee with the separation-fire-burnt that one

स्मरशरजर्जरितो मुमूर्षुरिव वर्तते । तथा चोक्तं ।
by the love-arrows-pierced going to die almost is. Thus and said:

रजनीचरनाथेन खंडिते तिमिरे निशि ।
By the ghosts'-lord (moon) being divided darkness at night,

यूनां मनांसि विव्याध दृष्ट्वा दृष्ट्वा मनोभवः ॥१११॥
of the young the hearts has pierced, seeing seeing (them), the mind-born (love). (111)

तस्य तादृशीमवस्थामवलोक्य परिक्लिष्टमनास्त्वामनुवर्तितुमागता ।
Of him such a state having seen with grieved-mind thee to fetch (I have) approached.

तदहमत्रात्मानं बद्ध्वा तिष्ठामि त्वं तत्र गत्वा तं संतोष्य
Then I here myself having bound stay, thou there having gone, him having comforted

सत्वरमागमिष्यसि । तथानुष्ठिते सति स गोपः प्रबुद्धो
with-haste wilt come back. Thus accomplished being that cowherd awakened

ऽवदत् । इदानीं त्वां पापिष्ठां जारांतिकं नयामि । ततो यदासौ
said: Now thee wretch gallant-near I lead. Then when she

न किंचिदपि ब्रूते तदा क्रुद्धो गोपः । दर्पान्मम
not anything whatever says, then enraged the cowherd. 'Through pride of me

वचसि प्रत्युत्तरमपि न ददासीत्युक्त्वा कोपेन तेन
to the word an answer even not thou givest,' thus saying through anger by him,

कर्त्रिकामादायास्या नासिका छिन्ना । तथा कृत्वा पुनः सुप्तो
a knife having taken, of her the nose cut off. Thus having done again lying down

गोपो निद्रामुपगतः । अथागत्य गोपी दूतीमपृच्छत् ।
the cowherd to sleep gone. Now coming back the cowherdess the messenger asked:

का वार्त्ता । दूत्योक्तं । पश्य मां मुखमेव वार्त्तां कथयति ।
What news? By the messenger said: Behold me, my face indeed the news tells.

अनंतरं सा गोपी तथा कृत्वात्मानं बद्ध्वा स्थिता । इयं
Thereupon that cowherdess, thus having done, herself having bound, stood. That

च दूती तां छिन्ननासिकां गृहीत्वा स्वगृहं प्रविश्य स्थिता ।
and messenger that cut off-nose having taken, her-house having entered stood.

ततः प्रातरेवानेन नापितेन स्ववधूः क्षुरभांडं याचिता सती
Then early already by this barber his-wife for the razor-case asked being

क्षुरमेकं प्रादात् । ततो ऽसमग्रभांडे प्राप्ते समुपजातकोपो ऽयं
knife one (only) gave. Then, the incomplete-case being brought, with excited-anger this

नापितस्तं क्षुरं दूरादेव गृहे क्षिप्तवान् । अथ कृतार्तरावेयं
barber that knife from afar indeed into the house threw. Now making-pain-cries she

विनापराधेन मे नासिकानेन छिन्नेत्युक्त्वा
'without offence of me the nose by him cut off' thus saying

धर्माधिकारिसमीपमेनमानीतवती । सा च गोपी तेन गोपेन
to the justice-officer-near him led. That and cowherdess by that cowherd

पुनः पृष्टोवाच । अरे पाप को मां महासतीं विरूपयितुं
again asked said: Oh thou wicked one! Who me very-chaste to disfigure

समर्थः । मम व्यवहारमकल्मषमष्टौ लोकपाला एव जानंति ।
able? Of me the conduct stainless the eight world-guardians indeed know.

यतः । आदित्यचंद्रावनिलो ऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
For, Sun-and moon, wind, fire and, heaven, earth, the waters, the heart, Yama and,

अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तं ॥११२॥
Day and, night and, both and twilights, Justice and knows a man's conduct. (112)

यद्यहं परमसती स्यां त्वां विहायान्यं न जाने पुरुषांतरं
If I perfectly-chaste be, thee forsaking another not know, another man

स्वप्ने ऽपि न हि भजे. तेन धर्मेण छिन्नापि मम
in a dream even not certainly favour, under that condition cut off even of me

नासिकाच्छिन्नास्तु । मया त्वं भस्म कर्तुं शक्यसे किंतु स्वामी
the nose uncut may be. By me thou ashes be made canst, however my lord

त्वं लोकभयादुपेक्षे । पश्य मन्मुखं । ततो यावदसौ गोपो
thou, from world-fear I forgive. Behold my-face. Then while that cowherd

दीपं प्रज्वाल्य तन्मुखमवलोकते तावदुन्नसं मुखमवलोक्य
a lamp having lit her-face examines, then with-a nose the face seeing

तच्चरणयोः पतितो धन्यो ऽहं यस्येदृशी भार्या परमसाध्वीति ।
at her-feet fallen (said): 'happy I, of whom such a wife extremely-chaste' thus

यो ऽयमास्ते साधुरेतद्वृत्तांतमपि कथयामि । अयं स्वगृहान्निर्गतो
Who here stands merchant, his-history also I tell. He from his-house departed

द्वादशवर्षैर्मलयोपकंठादिमां नगरीमनुप्राप्तः । अत्र वेश्यागृहे
in twelve-years from the Malaya-slopes to this city come. Here in a house of ill-fame

सुप्तः। तस्याः कुट्टन्या गृहद्वारि स्थापितकाष्ठघटितवेतालस्य
(he) slept. Of that mistress at the house-door of a placed-wood-carved-demon

मूर्धनि रत्नमेकमुत्कृष्टमास्ते। तत्र लुब्धेनानेन साधुना
on the head jewel one excellent is fixed. There by greedy this merchant

रात्रावुत्थाय रत्नं ग्रहीतुं यत्नः कृतः। तदा तेन
during the night having got up the jewel to take away effort made. Then by that

वेतालेन सूत्रसंचारितबाहुभ्यां पीडितः सन्नार्तनादमयं चकार।
demon with the by threads-contracted-arms squeezed being pain-cry he made.

पश्चादुत्थाय कुट्टन्योक्तं। पुत्र मलयोपकंठादागतो
Afterwards having got up by the mistress said: Son, from the Malaya-slope arrived

ऽसि। तत्सर्वरत्नानि प्रयच्छास्मै नो चेदनेन न त्यक्तव्यो
thou art; therefore all-jewels give up to this one, not if, by him not to be released

ऽसि। इत्थमेवायं चेटकः। ततो ऽनेन सर्वरत्नानि समर्पितानि
thou art; thus indeed (is) this servant. Then by him all-jewels surrendered,

यथायमपहृतसर्वस्वो ऽस्मासु समागत्य मिलितः। एतत्सर्वं
so that he robbed of-his property to us coming near was met. This all

श्रुत्वा राजपुरुषैर्न्यायाये धर्माधिकारी प्रवर्तितः। अनंतरं
having heard by the king's-men to (do) justice the justice-officer (was) induced. Afterwards

तेन सा दूती गोपी च ग्रामाद्बहिर्निःसारिते
by him that messenger, the cowherdess and, from the village away driven;

नापितश्च गृहं गतः। अतो ऽहं ब्रवीमि स्वर्णरेखामहं स्पृष्ट्वेत्यादि।
the barber and home gone. Therefore I say Svarṇarekhâ I having touched &c.

अथ स्वयंकृतो ऽयं दोषः। अत्र विलपनं नोचितं। क्षणं
Now by ourselves-committed this fault. Here complaint not proper. (A moment

विमृश्य। मित्र यथानयोः सौहार्दं मया कारितं
having reflected): Friend as of those two the friendship by me (was) brought about,

तथा मित्रभेदो ऽपि मया कार्यः।
thus the friend-separation also by me to be made.

यतः। अतथ्यान्यपि तथ्यानि दर्शयंत्यतिपेशलाः।
For, Untruths also (like) truths make look very-skilful men,

समे निम्नोन्नतानीव चित्रकर्मविदो जनाः ॥११३॥
on an even surface hollows-and eminences as painting-understanding persons. (113)

अपरं च। उत्पन्नेष्वपि कार्येषु मतिर्यस्य न हीयते।
Another and, In arisen even occurrences the understanding of whom not is lost,

स निस्तरति दुर्गाणि गोपी जारद्वयं यथा ॥११४॥
he overcomes difficulties, the cowherdess the lover-couple as. (114)

करटकः पृच्छति। कथमेतत्। दमनकः कथयति। अस्ति द्वारवत्यां
Karataka asks: How . that? Damanaka relates: There is in Dvâravatî

पुर्यां कस्यचिद्गोपस्य वधूर्बंधकी। सा ग्रामस्य दंडनायकेन
a town of some cowherd the wife wanton. She of the district with the magistrate,

तत्पुत्रेण च समं रमते। तथा चोक्तं।
with his-son and together sports. Thus and said:

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः।
Not fire gets enough of fuel, not of rivers the ocean,

नांतकः सर्वभूतानां न पुंसां वामलोचना ॥११५॥
not death of all-creatures, not of men a fair-eyed woman. (115)

अन्यच्च। न दानेन न मानेन नार्जवेन न सेवया।
Another and, Not by a giving, not by honouring, not by sincerity, not by service,

न शस्त्रेण न शास्त्रेण सर्वथा विषमाः स्त्रियः ॥११६॥
not by the sword, not by precept— wholly faithless (are) women. (116)

यतः। गुणाश्रयं कीर्तियुतं च कांतं पतिं रतिज्ञं सधनं युवानं।
For, A virtue-possessing fame-endowed and lovely husband, a delight-giver wealthy youth

विहाय शीघ्रं वनिता व्रजंति नरांतरं शीलगुणादिहीनं ॥११७॥
forsaking quickly women go to another-man of character-and virtue &c.-destitute. (117)

अपरं च। न तादृशीं प्रीतिमुपैति नारी
Another and, Not such delight experiences a woman

विचित्रशय्यां शयितापि कामं।
on an embroidered-bed resting even happily,

यथा हि दूर्वादिविकीर्णभूमौ
as certainly on the with Dûrvagrass &c.-strewed-ground

प्रयाति सौख्यं परकांतसंगात् ॥११८॥
;he derives bliss from a strange-lover's-company. (118)

अथ कदाचित्सा दंडनायकपुत्रेण सह रममाणा तिष्ठति। अथ
Now one-day she the magistrate's-son with playing stands. Then

दंडनायकोऽपि रंतुं तत्रागतः। तमायांतं दृष्ट्वा तत्पुत्रं
;he magistrate also to play there approached. Him arriving having seen, his-son

कुशूले निक्षिप्य दंडनायकेन सह तथैव क्रीडति। अनंतरं
into the granary having pushed the magistrate with so just she plays. Thereupon

तस्या भर्ता गोपो गोष्ठात्समागतः। तमालोक्य
of her the husband the cowherd from the fold arrived. Him perceiving

गोप्योक्तं। दंडनायक त्वं लगुडं गृहीत्वा कोपं दर्शयन्सत्वरं
by the cowherdess said: Magistrate, thou a stick taking anger showing with-haste

गच्छ। तथा तेनानुष्ठिते गोपेन गृहमागत्य भार्या
go! Thus by him being done, by the cowherd to the house having come the wife

पृष्टा। केन कार्येण दंडनायकः समागत्यात्र स्थितः। सा
was) asked: For what business the magistrate arriving here remained? She

ब्रूते। अयं केनापि कार्येण पुत्रस्योपरि क्रुद्धः। स च मार्ग्यमाणो
says: He for some cause (his) son about angry. He and being pursued

ऽप्यत्रागत्य प्रविष्टो मया कुशूले निक्षिप्य रक्षितः।
also here arriving entered by me, into the granary having pushed (him), protected.

तत्पित्रा चान्विष्यात्र न दृष्टः। अत एवायं दंडनायकः क्रुद्ध
By his-father and searching here not seen. Therefore verily that magistrate angry

एव गच्छति। ततः सा तत्पुत्रं कुशूलाद्बहिष्कृत्य दर्शितवती।
indeed goes. Thereupon she his-son out of the granary conducting showed (him).

तथा चोक्तं। आहारो द्विगुणः स्त्रीणां बुद्धिस्तासां चतुर्गुणा।
Thus and said, The food two-fold of women, the intelligence of them four-fold,

षड्गुणो व्यवसायश्च कामश्चाष्टगुणः स्मृतः ॥११९॥
six-fold the perseverance and, (their) love and (is) eight-fold recorded. (119)

अतोऽहं ब्रवीमि। उत्पन्नेष्वपि कार्येष्वित्यादि। करटको ब्रूते।
Therefore I say: In arisen even occurrences &c. Karaṭaka says:

अस्त्वेवं किंत्वनयोर्महानन्योन्यनिसर्गोपजातस्नेहः कथं
Be it thus, however of them the great mutual-by nature-produced-affection how

भेदयितुं शक्यः। दमनको ब्रूते। उपायः क्रियतां। तथा चोक्तं।
to dissolve possible? Damanaka says: An artifice let be made. Thus and said:

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः।
By an artifice certainly what possible, not that possible by prowess,

काक्या कनकसूत्रेण कृष्णसर्पो निपातितः॥१२०॥
By a hen crow through a gold-chain a black-serpent (was) caused to be destroyed. (120

करटकः पृच्छति। कथमेतत्। दमनकः कथयति। कस्मिंश्चित्तरौ
Karataka asks: How that? Damanaka relates: On a certain tree

वायसदंपती निवसतः। तयोश्चापत्यानि तत्कोटरावस्थितेन
a crow-pair resides. Of them and the young ones by an in its-hollow-staying

कृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वायसी वायसमाह।
black-serpent devoured. Then again breeding the female the male crow accosts

नाथ त्यज्यतामयं तरुः। अत्रावस्थितकृष्णसर्पेणावयोः संततिः
My lord, to be left this tree. By the here staying-black-serpent of us the offspring

सततं भक्ष्यते।
constantly is eaten.

यतः। दुष्टा भार्या शठं मित्रं भृत्याश्चोत्तरदायकाः।
For, A bad wife, a false friend, servants and answer-giving,

ससर्पे च गृहे वासो मृत्युरेव न संशयः॥१२१॥
with-a serpent and in a house dwelling (is) death indeed, no doubt. (121)

वायसो ब्रूते। प्रिये न भेतव्यं। वारं वारं मयैतस्य
The crow says: My dear, not to be feared. Again (and) again by me of this one

महापराधः सोढः। इदानीं पुनर्न क्षंतव्यः। वायस्याह।
the great-offence borne; now however (it is) not to be endured. The female says:

कथमेतेन बलवता सार्धं भवान्विग्रहीतुं समर्थः। वायसो ब्रूते।
How with this powerful one together you to contend able? The crow says:

अलमनया शंकया।
Enough with this fear,

यतः । बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलं ।
For, Wit of whom, power of him; of the witless however whence power?

पश्य सिंहो मदोन्मत्तः शशकेन निपातितः ॥१२२॥
Behold, a lion with pride-intoxicated by a rabbit killed. (122)

वायसी विहस्याह । कथमेतत् । वायसः कथयति । अस्ति
The female smiling says: How that? The crow relates: There is

मंदरनाम्नि पर्वते दुर्दांतो नाम सिंहः । स च सर्वदा
on the Mandara-named mountain Durdânta by name a lion. He and always

पशूनां वधं कुर्वन्नास्ते । ततः सर्वैः पशुभिर्मिलित्वा स
of the beasts massacre making continues. Then by all the beasts, having met, that

सिंहो विज्ञप्तः । मृगेंद्र किमर्थमेकदा पशुघातः क्रियते । यदि
lion informed: O beast-king, why at once beast-slaughter is made? If

प्रसादो भवति तदा वयमेव भवदाहाराय प्रत्यहमेकैकं पशुमु-
your pleasure it is, then we ourselves for your-food daily one at a time beast

पढौकयामः । ततः सिंहेनोक्तं । यद्येतदभिमतं भवतां तर्हि भवतु ।
offer. Then by the lion said: If this the wish of you, then be it.

ततः प्रभृत्येकैकं पशुमुपकल्पितं भक्षयन्नास्ते । अथ कदाचिद्
Thence forth one by one the beast allotted eating he continues. Now one day

वृद्धशशकस्य वारः समायातः । सो ऽचिंतयत् ।
an old-rabbit's turn (had) come. That meditated:

त्रासहेतोर्विनीतिस्तु क्रियते जीविताशया ।
For fear's-sake politeness forsooth is shown in life-hope;

पंचत्वं चेद्गमिष्यामि किं सिंहानुनयेन मे ॥१२३॥
to death if I am to go, what with the lion-conciliation of me? (123)

तन्मंदं मंदं गच्छामि । ततः सिंहो ऽपि क्षुधापीडितः कोपात्तमु-
Therefore slowly slowly I go. Then the lion also with hunger-pained angrily him

वाच । कुतस्त्वं विलंब्य समागतो ऽसि । शशको ऽब्रवीत् । देव
addressed: Why thou delaying approached art? The rabbit said: Sire

नाहमपराध्यः । आगच्छन्पथि सिंहांतरेण बलाद्धृतः ।
not I to be blamed. Approaching on the way by another-lion with force detained.

तस्याग्रे पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमत्रा-
Of him in front again to return an oath having made, my lord to inform here

गतो ऽस्मि। सिंहः सकोपमाह। सत्वरं गत्वा दुरात्मानं
approached I am. The lion with-anger says: With-haste going the wretch

दर्शय क्व स दुरात्मा तिष्ठति। ततः शशकस्तं गृहीत्वा
let (me) see, where that wretch stands. Then the rabbit him having taken

गभीरकूपं दर्शयितुं गतः। तत्रागत्य स्वयमेव पश्यतु
a deep-well in order to show gone. There having arrived, 'for himself verily may see

स्वामीत्युक्त्वा तस्मिन्कूपजले तस्य सिंहस्यैव प्रतिबिंबं
the lord' thus saying, in that well-water of that lion himself the reflected image

दर्शितवान्। ततो ऽसौ क्रोधाध्मातो दर्पात्तस्योपर्यात्मानं
he was showing. Then he with anger-inflated through pride him over himself

निक्षिप्य पंचत्वं गतः। अतो ऽहं ब्रवीमि। बुद्धिर्यस्येत्यादि।
having thrown to death gone. Therefore I say: Wit of whom &c.

वायस्याह। श्रुतं मया सर्वं संप्रति यथा कर्तव्यं तद्ब्रूहि।
The female crow says: Heard by me all; at present how to be acted, that say.

वायसो ऽवदत्। अत्रासन्ने सरसि राजपुत्रः प्रत्यहमागत्य
The crow said: Here in the adjacent lake the king's-son daily having come

स्नाति। स्नानसमये तदंगादवतारितं तीर्थशिलानिहितं कनकसूत्रं
bathes. At bathing-time the from his-person lifted on a bank-stone-placed gold-chain

चंच्वा विधृत्यानीयास्मिन्कोटरे धारयिष्यसि। अथ
with the beak taking away, bringing near, in this hollow thou shalt place. Now

कदाचित्स्नातुं जलं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितं।
once to bathe the water having entered the king's-son, by the female crow that accomplished.

अथ कनकसूत्रानुसरणप्रवृत्तै राजपुरुषैस्तत्र तरुकोटरे
Then by the in the gold-chain-search-engaged king's-men there in the tree-hollow

कृष्णसर्पो दृष्टो व्यापादितश्च। अतो ऽहं ब्रवीमि। उपायेन हि
the black-serpent seen killed and. Therefore I say: By a stratagem truly

यच्छक्यमित्यादि। करटको ब्रूते। यद्येवं तर्हि गच्छ। शिवास्ते
what possible &c. Karaṭaka says: If (it is) thus, then go! Blessed of thee

संतु पंथानः। ततो दमनकः पिंगलकसमीपं गत्वा प्रणम्यो-
may be the ways. Then Dam. to Piṅg.'s-proximity having gone, having bowed,

वाच। देव आत्ययिकं किमपि महाभयकारि कार्यं मन्यमानः
said: Sire, extraordinary some great-fear-causing business thinking (it)

समागतो ऽस्मि।
approached I am.

यतः। आपद्युन्मार्गगमने कार्यकालात्ययेषु च।
For, In misfortune, in wrong ways-going, in action-time-passing away and,

कल्याणवचनं ब्रूयादपृष्टो ऽपि हितो नरः ॥१२४॥
a wholesome-word should say unasked even a friendly man. (124)

अन्यच्च। भोगस्य भाजनं राजा न राजा कार्यभाजनं।
Another and, Of enjoyment a vessel (is) the king, not (is) a king for business-a vessel;

राजकार्यपरिध्वंसी मंत्री दोषेण लिप्यते ॥१२५॥
the king's-interests-injuring a minister with guilt is tainted. (125)

तथा हि पश्य। अमात्यानामेष क्रमः।
Thus for, behold; of ministers (is) this the course:

वरं प्राणपरित्यागः शिरसो वापि कर्तनं।
Better (is) life-abandonment, of the head or also cutting off,

न तु स्वामिपदावाप्तिपातकेच्छोरुपेक्षणं ॥१२६॥
not however at one a master's-station-obtaining-sin-desiring connivance. (126)

पिंगलकः सादरमाह। अथ भवान्किं वक्तुमिच्छति। दमनको ब्रूते।
Piṅgalaka graciously says: Now you what to say wish? Damanaka says:

देव संजीवकस्तवोपर्यसदृशव्यवहारीव लक्ष्यते। तथा चा-
Sire, Sañjîvaka thee about unseemly-speaking as it were is detected. Thus and

स्मत्संनिधाने श्रीमद्देवपादानां शक्तित्रयनिंदां कृत्वा
in our-presence of the blessed-Sire's-feet of the power-triad-censure having made

राज्यमेवाभिलषति। एतच्छ्रुत्वा पिंगलकः सभयं साश्चर्यं
the sovereignty even he covets. This having heard Piṅgalaka with-fear extraordinary

मत्वा तूष्णीं स्थितः। दमनकः पुनराह। देव सर्वामात्यपरित्यागं
(it) thinking silently stood. Damanaka again says: Sire, of all-ministers-dismissal

कृत्वैक एवायं यत्त्वया सर्वाधिकारी कृतः
having made alone only this that by thee of everything-the superintendant made,

स एव दोषः ।
that certainly (is) the fault.

यतः । अत्युच्छ्रिते मंत्रिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्रीः ।
For, Very-exalted (being) the minister the king and, propping her feet stands near Fortune;

सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥१२७॥
She from her woman-nature impatient of the burden of those two one forsakes. (127)

अपरं च । एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा
Another and, One an earth-lord makes minister in the realm chief when,

तं मोहाच्छ्रयते मदः स च मदालस्येन निर्भिद्यते ।
him through delusion seizes pride, he and through pride-indolence is corrupted:

निर्भिन्नस्य पदं करोति हृदये तस्य स्वतंत्रस्पृहा
of the corrupted a footing takes in the heart of him independance-desire,

स्वातंत्र्यस्पृहया ततः स नृपतेः प्राणांतिकं द्रुह्यति ॥१२८॥
through independance-desire then he of the king life-destruction plots. (128)

अन्यच्च । विषदिग्धस्य भक्तस्य दंतस्य चलितस्य च ।
Another and, Of with poison-mixed food, of a tooth loose and,

अमात्यस्य च दुष्टस्य मूलादुद्धरणं सुखं ॥१२९॥
of a minister and corrupted from the root extraction comfort. (129)

किंच । यः कुर्यात्सचिवायत्तां श्रियं तद्व्यसने सति ।
Moreover, Who should make on a minister-dependant fortune, of him-corruption being

सो ऽन्धवज्जगतीपालः सीदेत्संचारकैर्विना ॥१३०॥
that blind-like earth-protector would sink down guides without. (130)

सर्वकार्येषु स्वेच्छातः प्रवर्तते । तदत्र प्रमाणं स्वामी ।
In all-affairs according to his own-wish he acts. Thus here judge the lord.

एतच्च जानाति ।
This and he knows:

न सो ऽस्ति पुरुषो लोके यो न कामयते श्रियं ।
Not that is man in the world who not loves fortune;

परस्य युवतीं रम्यां सादरं नेक्षते ऽत्र कः ॥१३१॥
at another's youthful lovely wife wishfully not looks here who? (131)

सिंहो विमृश्याह । भद्र यद्यप्येवं तथापि संजीवकेन
The lion reflecting says: My dear, if also thus (it be), thus even Sañjîvaka

सह मम महान्स्नेहः ।
with of me great love.

पश्य । कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः ।
Behold, Doing also disagreeable (things) who (is) dear, dear still he;

अशेषदोषदुष्टो ऽपि कायः कस्य न वल्लभः ॥१३२॥
by every-weakness-corrupted also the body of whom not dear? (132)

अन्यच्च । अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।
Another and. Displeasing (things) also doing who (is) dear, dear still he;

दग्धमंदिरसारे ऽपि कस्य वह्नावनादरः ॥१३३॥
(though it) has burned-the house's-treasure even, of whom for fire disregard? (133)

दमनकः पुनरेवाह । देव स एवातिदोषः ।
Damanaka again still says: Sire, that just a very great-fault.

यतः । यस्मिन्नेवाधिकं चक्षुरारोहयति पार्थिवः ।
For, On whom just exceedingly the eye fixes a king,

सुते ऽमात्ये ऽप्युदासीने स लक्ष्म्याश्रीयते जनः ॥१३४॥
on a son, on a minister also on a stranger, that by Fortune is approached man. (134)

शृणु देव । अप्रियस्यापि पथ्यस्य परिणामः सुखावहः ।
Listen Sire: Of unpleasant even medicine the digestion (is) comfort-bringing;

वक्ता श्रोता च यत्रास्ति रमंते तत्र संपदः ॥१३५॥
a speaker a hearer and where there is, delight there fortunes. (135)

त्वया च मूलभृत्यानपास्यायमागंतुकः पुरस्कृतः। एतच्चानुचितं कृतं।
By thee and the old-servants discarding this adventurer preferred. This and improper done.

यतः । मूलभृत्यान्परित्यज्य नागंतून्प्रतिपालयेत् ।
For, The old-servants dismissing not adventurers he should cherish,

नातः परतरो दोषो राज्यभेदकरो यतः ॥१३६॥
not (is there) than that a greater fault, realm-dissension-causing because. (136)

सिंहो ब्रूते । किमाश्चर्यं । मया यदभयवाचं दत्त्वा-
The lion says: How strange! By me since, safety-promise having given, (he is)

नीतः संवर्धितश्च तत्कथं मह्यं द्रुह्यति । दमनको ब्रूते । देव
brought near honoured and, then why against me does he plot? Damanaka says: Sire,

दुर्जनो नार्जवं याति सेव्यमानो ऽपि नित्यशः ।
The wicked not to honesty goes honoured even constantly;

स्वेदनाभ्यंजनोपायैः श्वपुच्छमिव नामितं ॥१३७॥
with sudorific-(and) unguent-appliances a dog's-tail as bent. (137)

अपरं च । स्वेदितो मर्दितश्चैव रज्जुभिः परिवेष्टितः ।
Another and, Sweated, pressed and even, with strings surrounded,

मुक्तो द्वादशभिर्वर्षैः श्वपुच्छः प्रकृतिं गतः ॥१३८॥
loosened after twelve years a dog's-tail to (its) natural form goes. (138)

अन्यच्च । वर्धनं वाथ सन्मानं खलानां प्रीतये कुतः ।
Another and, Promotion or further respect of the wicked for gratification whence?

फलंत्यमृतसेके ऽपि न पथ्यानि विषद्रुमाः ॥१३९॥
there bear in nectar-watering even not wholesome (fruits) poison-trees. (139)

अतो ऽहं ब्रवीमि । अपृष्टो ऽपि हितं ब्रूयाद्यस्य नेच्छेत्पराभवं ।
Therefore I say: Unasked even good (advice) he should speak of whom not he may wish ruin;

एष एव सतां धर्मो विपरीतमतो ऽन्यथा ॥१४०॥
this verily of the good the law; the reverse of that (is) otherwise. (140)

तथा चोक्तं । स स्निग्धो ऽकुशलान्निवारयति यत्तत्कर्म यन्निर्मलं
Thus and said, He (is) kind, from misfortune guards who; that (is) an action, which is spotless;

सा स्त्री यानुविधायिनी स मतिमान्यः सद्भिरभ्यर्च्यते ।
she (is) a wife, who (is) submissive; he (is) wise, who by the good is honoured;

सा श्रीर्या न मदं करोति स सुखी यस्तृष्णया मुच्यते
That (is) happiness, which not intoxication causes; he (is) happy, who from desire is freed;

तन्मित्रं यदकृत्रिमं स पुरुषो यः खिद्यते नेंद्रियैः ॥१४१॥
he (is) a friend, who (is) unfeigned; he (is) a man, who is tormented not by the senses. (141)

यदि संजीवकव्यसनार्दितो विज्ञापितो ऽपि स्वामी न निवर्तते
If by Sañjīvaka's-offence-injured informed even the master not turns away,

तदीदृशि भृत्ये न दोषः । तथा च ।
then in such a servant not a fault. Thus and:

नृपः कामासक्तो गणयति न कार्यं न च हितं
A king to (his) inclination-attached calculates not duty, not and benefit,

यथेष्टं स्वच्छंदः प्रविचरति मत्तो गज इव ।
ad-libitum self-willed he rambles on, an intoxicated elephant like;

ततो मानध्मातः स पतति यदा शोकगहने
then with pride-inflated he falls when into a sorrow-abyss,

तदा भृत्ये दोषान्क्षिपति न निजं वेत्त्यविनयं ॥१४२॥
then on the servant the faults he throws, not his own he knows misconduct. (142)

पिंगलकः स्वगतं । न परस्यापवादेन परेषां दंडमाचरेत् ।
Ping. to himself: Not upon another's-slander on others punishment one should inflict,

आत्मनावगतं कृत्वा बध्नीयात्पूजयेच्च वा ॥१४३॥
by himself ascertained having made one should imprison, honour and or. (143)

तथा चोक्तं । गुणदोषावनिश्चित्य विधिर्न ग्रहनिग्रहे ।
Thus and said: Merit-and fault not-having ascertained (there is) a rule not for favour-and punishment,

स्वनाशाय यथा न्यस्तो दर्पात्सर्पमुखे करः ॥१४४॥
to one's own-destruction as placed haughtily on a serpent's-mouth the hand. (144)

प्रकाशं ब्रूते । तदा संजीवकः किं प्रत्यादिश्यतां । दमनकः
Aloud he says: Then Sañjīvaka (what?) shall he be informed? Damanaka

ससंभ्रममाह । देव मा मैवं । एतावता मंत्रभेदो
with-confusion says: Sire, not not thus. Through such (a course) counsel-breach

जायते । तथा ह्युक्तं ।
is produced. Thus namely (it is) said:

मंत्रबीजमिदं गुप्तं रक्षणीयं यथा तथा ।
Counsel-seed this hidden to be guarded as thus

मनागपि न भिद्येत तद्भिन्नं न प्ररोहति ॥१४५॥
a little even not should it be broken; that broken not grows. (145)

किंच । आदरस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।
Moreover, Of respect, of a gift, of to be done and work

क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसं ॥१४६॥
speedily not-being done time drinks its-essence. (146)

तद्वश्यं समारब्धं महता प्रयत्नेन संपादनीयं ।
Therefore necessarily (anything) begun with great exertion to be accomplished.

किंच । मंत्रो योध इवाधीरः सर्वांगैः संवृतैरपि ।
Moreover, Counsel a warrior as unsteady with all-limbs covered also

चिरं न सहते स्थातुं परेभ्यो भेदशंकया ॥१४७॥
long not is able to stand from the enemies through breach-apprehension. (147)

यद्यसौ दृष्टदोषोऽपि दोषान्निवर्त्य संधातव्यस्तदतीवानुचितं ।
If he with detected-fault even, from the fault turning (him) away, to be conciliated, that exceedingly improper.

यतः । सकृद्दुष्टं तु यो मित्रं पुनः संधातुमिच्छति ।
For, A once corrupted but who friend again to conciliate wishes,

स मृत्युमेव गृह्णाति गर्भमश्वतरी यथा ॥१४८॥
he death verily receives an embryo the she-mule as. (148)

सिंहो ब्रूते । ज्ञायतां तावत्किमस्माकमसौ कर्तुं समर्थः । दमनक
The lion says: Let it be known first what against us he to do able. Damanaka

आह । देव
says: Sire

अंगांगिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।
Relation-ship not-knowing how (is there) ability-ascertainment?

पश्य टिट्टिभमात्रेण समुद्रो व्याकुलीकृतः ॥१४९॥
Behold by a sandpiper-merely the sea (was) confounded. (149)

सिंहः पृच्छति । कथमेतत् । दमनकः कथयति । दक्षिणसमुद्रतीरे
The lion asks: How that? Damanaka relates: On the southern-sea-shore

टिट्टिभदंपती निवसतः । तत्र चासन्नप्रसवा टिट्टिभी भर्तारमाह ।
a sandpiper-pair dwells. There and near-hatching the hen-bird the husband accosts.

नाथ प्रसवयोग्यस्थानं निभृतमनुसंधीयतां । टिट्टिभोऽवदत् ।
Master, a for hatching-fit-place a concealed one let be arranged. The sandpiper said:

भार्ये नन्विदमेव स्थानं प्रसूतियोग्यं । सा ब्रूते । समुद्रवेलया
Wife, (is) not this very place for hatching-fit? She says: By the sea-tide

आपते स्थानमेतत् । टिट्टिभो ऽवदत् । किमहं निर्बलः समुद्रेण
is reached place this. The sandpiper said: What? (am) I powerless by the sea

निग्रहीतव्यः । टिट्टिभी विहस्याह । स्वामिंस्त्वया समुद्रेण च
to be oppressed? The hen-bird smiling says: My lord, between thee the sea and (is)

महदंतरं । अथवा
a great difference. Surely,

पराभवं परिच्छेत्तुं योग्यायोग्यं च वेत्ति यः ।
Defeat to determine the fit-and unfit also knows who,

अस्तीह यस्य विज्ञानं कृच्छ्रेणापि न सीदति ॥१५०॥
there is here of whom discrimination, through misfortune also not does he perish. (150)

अपि च । अनुचितकार्यारंभः स्वजनविरोधो बलीयसा स्पर्धा ।
Also and, Of an improper-business-the undertaking, of one's own-people-opposition, with a stronger one contest,

प्रमदाजनविश्वासो मृत्योर्द्वाराणि चत्वारि ॥१५१॥
on charming woman-kind-reliance (are) of death gates four.' (151)

ततः कृच्छ्रेण स्वामिवचनात्सा तत्रैव प्रसूता । एतत्सर्वं
Then with difficulty according to the husband's-word she there just (was) laying. This all

श्रुत्वा समुद्रेणापि तच्छक्तिज्ञानार्थं तदंडान्यपहृतानि ।
having heard by the sea also, his-strength-in order to know, her-eggs (were) carried off.

ततष्टिट्टिभी शोकार्ता भर्तारमाह । नाथ कष्टमापतितं ।
Then the female with sorrow-pained to the husband says: Lord, the misery (has) come.

तान्यंडानि मे नष्टानि । टिट्टिभो ऽवदत् । प्रिये मा भैषीः ।
Those eggs of me (are) lost. The sandpiper said: My dear, not be afraid!

इत्युक्त्वा पक्षिणां मेलकं कृत्वा पक्षिस्वामिनो गरुडस्य
Thus having said, of the birds assemblage having made, of the bird-king Garuḍa

समीपं गतः । तत्र गत्वा सकलवृत्तांतं टिट्टिभेन भगवतो
to the proximity he went. There having gone the whole-event by the sandpiper of the blessed

गरुडस्य पुरतो निवेदितं । देव समुद्रेणाहं स्वगृहावस्थितो
Garuḍa in front (was) made known: Sire, by the sea I in my own-house-residing

विनापराधेनैव निगृहीतः । ततस्तद्वचनमाकर्ण्य गरुत्मता प्रभुणे-
without offence even oppressed. Then his-word having heard by Garuḍa the lord,

गवान्नारायणः सृष्टिस्थितिप्रलयहेतुर्विज्ञप्तः समुद्रमं-
the holy Nârâyaṇa of creation-preservation-destruction-the cause informed the sea

डदानायादिदेश । ततो भगवदाज्ञां मौलौ निधाय
the eggs-to surrender commanded. Then His Holiness'-command on the crest having placed

समुद्रेण तान्यंडानि टिट्टिभाय समर्पितानि । अतो ऽहं ब्रवीमि ।
by the sea those eggs to the sandpiper given back. Therefore I say:

अंगांगिभावमज्ञात्वेत्यादि ।
Relation-ship not-knowing &c.

राजाह । कथमसौ ज्ञातव्यो द्रोहबुद्धिरिति । दमनको ब्रूते ।
The king says: 'How (is) he to be known as maliciously-disposed?' thus. Dam. says:

यदासौ सदर्पः शृंगाग्रप्रहरणाभिमुखश्चकितमिवागच्छति
When he with-pride with the horn-points-to strike-disposed agitated as it were approaches,

तदा ज्ञास्यति स्वामी । एवमुक्त्वा संजीवकसमीपं गतः । तत्र गतश्च
then will know the lord. Thus having spoken Sañjîvaka-near gone; there gone and

मंदं मंदमुपसर्पन्विस्मितमिवात्मानमदर्शयत् । संजीवकेन
slowly slowly near-going amazed as it were himself showed. By Sañjîvaka

सादरमुक्तं । भद्र कुशलं ते । दमनको ब्रूते । अनुजीविनां
with-politeness said: My dear, good luck to thee. Damanaka says: Of dependants

कुतः कुशलं ।
whence good luck?

यतः । संपत्तयः पराधीनाः सदा चित्तमनिर्वृतं ।
For, (Their) fortunes on another-dependant, constantly the mind uneasy;

स्वजीविते ऽप्यविश्वासस्तेषां ये राजसेवकाः ॥१५२॥
in their-life even no-confidence of those who king's-attendants. (152)

अन्यच्च । को ऽर्थान्प्राप्य न गर्वितो विषयिणः कस्यापदो ऽस्तं गताः
Another and, Who riches having obtained (is) not proud? Of worldling what miseries to setting gone?

स्त्रीभिः कस्य न खंडितं भुवि मनः को वास्ति राज्ञां प्रियः ।
By women whose not tormented on earth mind? Who or is of kings a favourite?

कः कालस्य भुजांतरं न च गतः को ऽर्थी गतो गौरवं
Who of death into the arms not and gone? What beggar gone to consequence?

को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान् ॥१५३॥
Who or of the wicked-into the snares fallen in peace gone man? (153)

संजीवकेनोक्तं । सखे ब्रूहि किमेतत् । दमनक आह । किं ब्रवीमि
By Sañjîvaka said: Friend, say, what (is) this? Damanaka says: What do I say

मंदभाग्यः । पश्य ।
ill-fated? Behold:

मज्जन्नपि पयोराशौ लब्ध्वा सर्पावलंबनं ।
Plunging also into a water-mass, having found on a serpent-dependance

न मुंचति न चादत्ते तथा मुग्धोऽस्मि संप्रति ॥१५४॥
not does one let go not and takes hold, thus perplexed am I now. (154)

यतः । एकत्र राजविश्वासो नश्यत्यन्यत्र बांधवः ।
For, On the one hand the king's-confidence is lost, on the other hand the friend,

किं करोमि क्व गच्छामि पतितो दुःखसागरे ॥१५५॥
What shall I do? Where shall I go fallen into a trouble-ocean? (155)

इत्युक्त्वा दीर्घं निःश्वस्योपविष्टः । संजीवको ब्रूते । मित्र तथापि
Thus saying deeply sighing (he) seated (himself). Sañjîvaka says: Friend, thus even

सुविस्तरं मनोगतमुच्यतां । दमनकः सुनिभृतमाह । यद्यपि
at full-length the in mind-gone let be told. Damanaka very-secretly says: If also

राजविश्वासो न कथनीयस्तथापि भवानस्मदीयप्रत्ययादागतः ।
the king's-confidence not to be told, thus even you upon our-assurance approached.

मया परलोकार्थिनावश्यं तव हितमाख्येयं । शृणु । अयं
By me the other-world-seeking necessarily of thee good advice to be told. Listen: This

स्वामी तवोपरि विकृतबुद्धी रहस्युक्तवान् । संजीवकमेव
master thee about having changed-his mind in secret declared: Sañjîvaka certainly

हत्वा स्वपरिवारं तर्पयामि। एतच्छ्रुत्वा संजीवकः परं विषादमगमत्।
having slain my-retinue I regale. This having heard Sañjîvaka to extreme dejection went.

दमनकः पुनराह । अलं विषादेन । प्राप्तकालकार्यमनुष्ठीयतां ।
Dam. again says: Enough with dejection. Of the arrived-time-action let be accomplished!

संजीवकः क्षणं विमृश्याह । सुष्ठु खल्विदमुच्यते । स्वगतं ।
Sañjîvaka a moment having reflected says: Well indeed this is said. Aside (he says):

किं वा दुर्जनचेष्टितं न वेत्येतद्व्यवहारान्निर्णेतुं
'Whether (this is) of the wicked-the doing not or,' thus from his-behaviour to ascertain

न शक्यते ।
not is possible.

यतः । दुर्जनगम्या नार्यः प्रायेणापात्रभृद्भवति राजा ।
For, To bad men-accessible (are) women, often the undeserving-cherishing is a king,

कृपणानुसारि च धनं देवो गिरिजलधिवर्षी च ॥१५६॥
the miser-following and (is) wealth, the god (is) on mountain-and sea-raining and. (156)

कश्चिदाश्रयसौंदर्याद्धत्ते शोभामसज्जनः ।
Some one through his station's-beauty receives splendour, (himself) a bad-man,

प्रमदालोचनन्यस्तं मलीमसमिवांजनं ॥१५७॥
to a lovely woman's-eye-applied dirty as collyrium. (157)

तत्र विचिंत्योक्तं । कष्टं किमिदमापतितं । यतः ।
There reflecting said: Alas, what (is) this (that has) happened? For,

आराध्यमानो नृपतिः प्रयत्नान्न तोषमायाति किमत्र चित्रं ।
Being waited upon a king with perseverance not to contentment goes— what therein astonishing?

अयं त्वपूर्वप्रतिमाविशेषो यः सेव्यमानो रिपुतामुपैति ॥१५८॥
This however an unheard of-character-species, who being served to enmity goes. (158)

तदयमशक्यार्थः प्रमेयः । यतः ।
Then this an impossible-thing to be conjectured. For,

निमित्तमुद्दिश्य हि यः प्रकुप्यति ध्रुवं स तस्यापगमे प्रसीदति ।
A cause pointing out certainly who is angry, assuredly he of it on the removal is pacified;

अकारणद्वेषि मनस्तु यस्य वै कथं जनस्तं परितोषयिष्यति ॥१५९॥
without-a cause-hating the mind but of whom forsooth, how a man him will satisfy? (159)

किं मयापकृतं राज्ञः । अथवा निर्निमित्तापकारिणश्च भवंति
What by me offence given to the king? Or rather without-reason-ill using also are

राजानः । दमनको ब्रूते । एवमेतत् । शृणु ।
kings? Damanaka says: Thus it (is). Listen:

विज्ञैः स्निग्धैरुपकृतमपि द्वेष्यतामेति कश्चित्
By discreet affectionate ones service (rendered) even displeasure incurs, by some.

साक्षादन्यैरपकृतमपि प्रीतिमेवोपयाति ।
before the eyes by others offence even favour only finds;

चित्रं चित्रं किमथ चरितं नैकभावाश्रयाणां
strange strange what then the conduct (of those who) not (merely) one-passion-harbour?

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥१६०॥
Of service-the nature of extreme-depth (is) for Yogins even impracticable. (160)

अन्यच्च । कृतशतमसत्सु नष्टं सुभाषितशतं च नष्टमबुधेषु ।
Another and, Of benefits-a hundred upon the unworthy (is) lost, of good-words-a hundred and (is) lost upon the ignorant;

वचनशतमवचनकरे बुद्धिशतमचेतने नष्टं ॥१६१॥
of advices-a hundred upon the not-advice-following, of intellects-a hundred upon the unintelligent (is) lost. (161)

किंच । चंदनतरुषु भुजंगा जलेषु कमलानि तत्र च ग्राहाः ।
Moreover, On sandal-trees (are) serpents, in the waters lotuses, there also alligators,

गुणघातिनश्च भोगे खला न च सुखान्यविघ्नानि ॥१६२॥
merit-curtailing and in enjoyment knaves, not and (is) happiness un-obstructed. (162)

अन्यच्च । मूलं भुजंगैः कुसुमानि भृंगैः
Another and, The root by serpents, the flowers by bees,

शाखाः प्लवंगैः शिखराणि भल्लैः ।
the branches by monkeys, the tops by bears—

नास्त्येव तच्चंदनपादपस्य
not is indeed that of a sandal-tree,

यन्नाश्रितं दुष्टतरैश्च हिंस्रैः ॥१६३॥
which not occupied by very wicked and injurious ones. (163)

अयं तावत्स्वामी वाचि मधुरो विषहृदयो ज्ञातः । यतः ।
This then master in (his) speech sweet poison-hearted known. For,

दूरादुच्छ्रितपाणिरार्द्रनयनः प्रोत्सारितार्धासनो
From afar with raised-hands, with wet-eyes, offering-half-the seat,

गाढालिंगनतत्परः प्रियकथाप्रश्नेषु दत्तादरः ।
in close-embraces-delighting, to kind-words-and enquiries paying-attention,

अंतर्भूतविषो बहिर्मधुमयश्चातीव मायापटुः
with concealed-poison outwardly of honey made up and, exceedingly in guile-clever;

को नामायमपूर्वनाटकविधिर्यः शिक्षितो दुर्जनैः ॥१६४॥
what namely (is) this unheard of-mimic-art which (is) learnt by the wicked! (164)

तथा हि। पोतो दुस्तरवारिराशितरणे दीपो ऽंधकारागमे
Thus for: The boat of the difficult-water-mass-in the crossing, the lamp at darkness-approach,

निर्वाते व्यजनं मदांधकरिणां दर्पोपशांत्यै सृणिः।
in a calm a fan, of passion-blinded-elephants for the fury-allayment the hook—

इत्थं तद्भुवि नास्ति यस्य विधिना नोपायचिंता कृता
thus that on earth not is, for which by Providence not an expedient-thought made;

मन्ये दुर्जनचित्तवृत्तिहरणे धातापि भग्नोद्यमः ॥१६५॥
I think, of the wicked-mind-state-destruction the Creator even (is) baffled-in his effort. (165)

संजीवकः पुनर्निःश्वस्य। कष्टं भो कथमहं शस्यभक्षकः सिंहेन
Sañjîvaka again sighing: Alas, oh, how I grain-eating by the lion

निपातयितव्यः।
to be destroyed!

यतः। द्वयोरेव समं वित्तं द्वयोरेव समं बलं।
For, Of two verily (is) equal wealth, of two verily equal strength,

तयोर्विवादो मंतव्यो नोत्तमाधमयोः क्वचित् ॥१६६॥
of those contest to be imagined, not of a very high-and a very low one anywhere. (166)

पुनर्विचिंत्य। केनायं राजा ममोपरि विकारितः। न जाने।
Again having reflected: Wherefore (is) this king me about changed? Not do I know.

भेदमुपगताद्राज्ञः सदा भेतव्यं। यतः।
From a to enmity approached king always to be feared. For,

मंत्रिणा पृथिवीपालचित्तं विघटितं क्वचित्।
By a minister an earth-protector's-mind damaged anywhere

वलयं स्फटिकस्येव को हि संधातुमीश्वरः ॥१६७॥
a bracelet of crystal like, who possibly to repair (is) competent? (167)

अन्यच्च। वज्रं च राजतेजश्च द्वयमेवातिभीषणं।
Another and, A thunderbolt and, a king's-power and, both surely exceedingly-terrific,

एकमेकत्र पतति पतत्यन्यत्समंततः ॥१६८॥
the one in one place falls, it falls the other all around. (168)

ततः संग्रामे मृत्युरेव वरं। इदानीं तदाज्ञानुवर्तनमयुक्तं। यतः।
Then in battle death only preferable. Now to his-commands-obedience improper. For,

मृतः प्राप्नोति वा स्वर्गं शत्रुं हत्वा सुखानि वा।
Dying he obtains either heaven, the enemy having slain happiness or;

उभावपि हि शूराणां गुणावेतौ सुदुर्लभौ ॥१६९॥
both together indeed of heroes blessings these two very-hard-to be acquired. (169)

युद्धकालश्चायं। यत्रायुद्धे ध्रुवं मृत्युर्युद्धे जीवितसंशयः।
Battle-time and this. Where in not-battling certainly death, in battle of life-a chance,

तमेव कालं युद्धस्य प्रवदंति मनीषिणः ॥१७०॥
that very time of battle proclaim the wise. (170)

यतः। अयुद्धे हि यदा पश्येन्न किंचिद्धितमात्मनः।
For, Without-battle verily if he should behold not anything favourable of himself,

युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥१७१॥
fighting then the wise dies with the enemy together. (171)

जये च लभते लक्ष्मीं मृतेनापि सुरांगनां।
In victory and he obtains Fortune, by death also a divine-bride.

क्षणविध्वंसिनः कायाः का चिंता मरणे रणे ॥१७२॥
In a moment-perishing (are) the bodies; What reflection on dying in battle? (172)

एतच्चिंतयित्वा संजीवक आह। भो मित्र कथमसौ मां
This having considered Sañjîvaka says: O friend! How he (as) me

जिघांसुर्ज्ञातव्यः। दमनको ब्रूते। यदासौ स्तब्धकर्णः
to slay intending to be recognised? Damanaka says: When he with erected-ears

समुन्नतलांगूल उन्नतचरणो विवृतास्यस्त्वां पश्यति तदा त्वमेव
with cocked-tail with raised-paws with opened-mouth at thee looks, then thou likewise

स्वविक्रमं दर्शयिष्यसि।
thy-valour wilt-show.

यतः। बलवानपि निस्तेजाः कस्य नाभिभवास्पदं।
For, A strong one even without-pluck, of whom (is he) not for contempt-an object?

निःशंकं दीयते लोकैः पश्य भस्मचये पदं ॥१७३॥
Without-fear is set by people, behold, on an ash-heap the foot. (173)

किंतु सर्वमेतत्सुगुप्तमनुष्ठातव्यं नो चेन्न त्वं नाहमित्युक्त्वा
However all this very-secretly to be executed; not if, not thou nor I— thus saying

दमनकः करटकसमीपं गतः। करटकेनोक्तं। किं निष्पन्नं।
Damanaka Karaṭaka-near gone. By Karaṭaka said: What effected?

दमनकेनोक्तं। निष्पन्नोऽसावन्योन्यभेदः। करटको ब्रूते। को
By Damanaka said: Effected that reciprocal-breach. Karaṭaka says: What

ऽत्र संदेहः। यतः।
therein doubt? For,

बंधुः को नाम दुष्टानां कुप्यते को न याचितः।
A friend who namely of the wicked? Becomes angry who not solicited?

को न तृप्यति वित्तेन कुकृत्ये को न पंडितः ॥१७४॥
Who not delights in wealth? In an evil-art who not wise? (174)

अन्यच्च। दुर्वृत्तः क्रियते धूर्तैः श्रीमानात्मविवृद्धये।
Another and, Miserable is rendered by knaves the prosperous for (their) own-aggrandizement,

किं नाम खलसंसर्गः कुरुते नाश्रयाशवत् ॥१७५॥
(What?) namely knaves-company does it act not fire-like? (175)

ततो दमनकः पिंगलकसमीपं गत्वा देव समागतो ऽसौ
Then Damanaka Piṅgalaka-near having gone, 'Sire, approached (is) that

पापाशयस्ततः सज्जीभूय स्थीयतामित्युक्त्वा पूर्वोक्ताकारं
evil-receptacle, then ready-being you ought to stand,' thus saying the before-described-attitude

कारयामास। संजीवको ऽप्यागत्य तथाविधं विकृता-
he caused (him) to make. Sañjîvaka also having approached, in such-a state with altered-

कारं सिंहं दृष्ट्वा स्वानुरूपं विक्रमं चकार। ततस्
appearance the lion seeing to himself-befitting valour showed. Then

तयोर्युद्धे संजीवकः सिंहेन व्यापादितः। अथ संजीवकं सेवकं
of those two in the contest Sañj. by the lion (was) killed. Now Sañj. the attendant

पिंगलको व्यापाद्य विश्रांतः सशोक इव तिष्ठति ब्रूते च।
Piṅgalaka having killed exhausted with-sorrow as it were stands says and

किं मया दारुणं कर्म कृतं।
What by me cruel action done!

यतः । परैः संभुज्यते राज्यं स्वयं पापस्य भाजनं ।
For, By others is enjoyed the kingdom, he himself of sin a vessel,

धर्मातिक्रमतो राजा सिंहो हस्तिबधादिव ॥१७६॥
through law-transgression (is) a king the lion through elephant-slaughter as. (176)

अपरं च । भूम्येकदेशस्य गुणान्वितस्य
Another and, Of a territory-portion, of a virtue-endowed

भृत्यस्य वा बुद्धिमतः प्रणाशः ।
attendant or, of an intelligent, the loss?—

भृत्यप्रणाशो मरणं नृपाणां
attendant-loss (is) the death of princes;

नष्टापि भूमिः सुलभा न भृत्याः ॥१७७॥
lost even territory (is) easily-obtainable, not attendants. (177)

दमनको ब्रूते । स्वामिन्को ऽयं नूतनो न्यायो यदरातिं हत्वा
Damanaka says: Master, what this new doctrine, that an enemy having slain

संतापः क्रियते ।
repentance is made?

तथा चोक्तं । पिता वा यदिवा भ्राता पुत्रो वा यदिवा सुहृत् ।
Thus and said: A father either or a brother a son either or a friend

प्राणच्छेदकरा राज्ञा हंतव्या भूतिमिच्छता ॥१७८॥
life-destruction-causing by a king to be slain, (by one) welfare desiring. (178)

अपि च । धर्मार्थकामतत्त्वज्ञो नैकांतकरुणो भवेत् ।
Also and, Of justice-interest-and pleasure-the truth-knowing not exclusively-merciful he should be,

न हि हस्तस्थमप्यन्नं क्षमावान्भक्षितुं क्षमः ॥१७९॥
not for the in the hand-standing even food the merciful to eat able. (179)

किंच । क्षमा शत्रौ च मित्रे च यतीनामेव भूषणं ।
Moreover, Mercy towards an enemy and, towards a friend and, of hermits only an ornament;

अपराधिषु सत्त्वेषु नृपाणां सैव दूषणं ॥१८०॥
towards guilty beings of kings that verily (is) a fault. (180)

अपरं च । राज्यलोभादहंकारादिच्छतः स्वामिनः पदं ।
Another and, Through dominion-desire, through egotism, of one wishing a master's place,

प्रायश्चित्तं तु तस्यैकं जीवोत्सर्गो न चापरं ॥१८१॥
the expiation truly of him alone life-abandonment, not and another. (181)

अन्यच्च। राजा घृणी ब्राह्मणः सर्वभक्षः
Another and, A king merciful, a Brâhman everything-eating,

स्त्री चावशा दुष्प्रकृतिः सहायः।
a woman and un-ruly, an ill-natured companion,

प्रेष्यः प्रतीपोऽधिकृतः प्रमादी
a servant disobedient, an officer careless,

त्याज्या इमे यश्च कृतं न वेत्ति ॥१८२॥
to be shunned (are) these, who and a benefit not acknowledges. (182)

विशेषतश्च। सत्यानृता च परुषा प्रियवादिनी च
Especially and, True false and, harsh kindly-speaking and,

हिंस्रा दयालुरपि चार्थपरा वदान्या।
injuring merciful also and; on money-intent generous,

नित्यव्यया प्रचुररत्नधनागमा च
constantly-spending abundant-jewels-and wealth-receiving and,

वारांगनेव नृपनीतिरनेकरूपा ॥१८३॥
a wanton woman like a prince's-conduct (is) many-forms assuming. (183)

इति दमनकेन संतोषितः पिंगलकः स्वां प्रकृतिमापन्नः सिंहासने
Thus by Damanaka pacified Piṅgalaka to his natural state come on the throne

समुपविष्टः। दमनकः प्रहृष्टमना विजयतां महाराजः शुभमस्तु
sat down. Damanaka with exulting-mind 'May be victorious the great-king! happiness be

सर्वजगतामित्युक्त्वा यथासुखमवस्थितः। विष्णुशर्मोवाच। सुहृद्भेदः
of all-the world!' thus saying at-ease remained. Vishṇuśarman said: The Friend-separation

श्रुतस्तावद्भवद्भिः। राजपुत्रा ऊचुः। भवत्प्रसादाच्छ्रुतः। सुखिनो
heard then by you. The king's-sons said: Through your-kindness heard. Pleased

भूता वयं। विष्णुशर्माब्रवीत्। अपरमपीदमस्तु।
(have) become we. Vishṇuśarman said: Further also this may be:

सुहृद्भेदस्तावद्भवतु भवतां शत्रुनिलये
Friend-separation then may be of you of the enemies-in the house!

खलः कालाकृष्टः प्रलयमुपसर्पत्वहरहः ।
The traitor by Time-dragged on to destruction may go day-by day!

जनो नित्यं भूयात्सकलसुखसंपत्तिवसतिः
Mankind constantly may be of all-happiness-prosperity-the abode!

कथारंभे रम्ये सततमिह बालो ऽपि रमतां ॥१८४॥
In the story-commencement, in the delightful, perpetually here youth also may delight. (184)

॥ इति हितोपदेशे सुहृद्भेदो नाम द्वितीयकथासंग्रहः समाप्तः ॥
Thus in the Hitopadeśa, Friend-separation by name the second-story-collection finished.

॥ अथ विग्रहः ॥
NOW WAR.

पुनः कथारम्भकाले राजपुत्रा ऊचुः । आर्य राजपुत्रा
Again at story-commencement-time the king's-sons said: Reverend Sir, king's-sons

वयं तद्विग्रहं श्रोतुं नः कुतूहलमस्ति । विष्णुशर्मणोक्तं । यदेव
we, then War to hear of us desire is. By Vishṇuśarman said: What just

भवद्भ्यो रोचते कथयामि । विग्रहः श्रूयतां यस्यायमाद्यः श्लोकः ।
to you is agreeable, I relate. War may be heard, of which this the first verse:

हंसैः सह मयूराणां विग्रहे तुल्यविक्रमे ।
With the geese together of the peacocks in the war of equal-valour,

विश्वास्य वंचिता हंसाः काकैः स्थित्वारिमंदिरे ॥१॥
having been made to trust (were) betrayed the geese by the crows standing in the enemy's-house. (1)

राजपुत्रा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । अस्ति कर्पूरद्वीपे
The king's-sons said: How that? Vishṇuśarman relates: There is in Karpûradvîpa

पद्मकेलिनामधेयं सरः । तत्र हिरण्यगर्भो नाम राजहंसः
Padmakeli-named a lake. There Hiraṇyagarbha by name a flamingo*

प्रतिवसति । स च सर्वैर्जलचरपक्षिभिर्मिलित्वा पक्षिराज्ये
resides. He and by all aquatic-birds, having met, in the bird-sovereignty

ऽभिषिक्तः । यतः ।
anointed. For,

यदि न स्यान्नरपतिः सम्यङ्नेता ततः प्रजा ।
If not there were a man-lord, a competent leader, then the people

अकर्णधारा जलधौ विप्लवेतेह नौरिव ॥२॥
without-a steersman on the ocean would be tossed about here a ship like. (2)

* Literally, Royal goose, a white goose with red legs and bill, supposed to be a kind of flamingo.

अपरं च । प्रजां संरक्षति नृपः सा वर्धयति पार्थिवं ।
Another and, The people protects a king, that makes grow the king;

वर्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् ॥ ३ ॥
than growth protection (is) better, of that-in the absence the existing even (is) not-existing. (3)

एकदासौ राजहंसः सुविस्तीर्णकमलपर्यंके सुखासीनः परिवारपरि-
One day that flamingo on a well-spread-lotus-bed at ease-seated by attendants-sur

वृतस्तिष्ठति । ततः कुतश्चिद्देशादागत्य दीर्घमुखो नाम वकः
rounded stands. Then from some country having arrived Dîrghamukha by name a crane,

प्रणम्योपविष्टः । राजोवाच । दीर्घमुख देशांतरादागतो
having bowed sat down. The king said: Dîrghamukha, from another-country arrived

ऽसि । वार्त्ता कथय । स ब्रूते । देव अस्ति महती वार्त्ता । तां
thou art. The news tell! He says: Sire, There is great news. That

वक्तुं सत्वरमागतो ऽहं । श्रूयतां । अस्ति जंबुद्वीपे
to tell with-haste approached I (am). Be it heard!' There is in Jambudvîpa

विंध्यो नाम गिरिः । तत्र चित्रवर्णो नाम मयूरः पक्षिराजो
Vindhya by name a mountain. There Chitravarṇa by name a peacock bird-king

निवसति । तस्यानुचरैश्चरद्भिः पक्षिभिरहं दग्धारण्यमध्ये
resides. Of him by the followers going about by the birds I of a burnt-wood-in the midst

चरन्नवलोकितः पृष्टश्च । कस्त्वं कुतः समागतो ऽसि । तदा मयो-
going espied asked and: Who thou? Whence approached art thou? Then by me

क्तं । कर्पूरद्वीपस्य राजचक्रवर्तिनो हिरण्यगर्भस्य राजहंसस्यानुचरो
said: Of Karpûradvîpa's royal-ruler Hiraṇyagarbha the flamingo a follower

ऽहं । कौतुकाद्देशांतरं द्रष्टुमागतो ऽस्मि । एतच्छ्रुत्वा
(am) I. From curiosity another-country to see approached I am. This having heard

पक्षिभिरुक्तं । अनयोर्देशयोः को देशो भद्रतरो राजा
by the birds (it was) said: Of these two countries which country (is) better, king

च । मयोक्तं । आः किमेवमुच्यते । महदंतरं । यतः
and? By me said: Oh! Why thus is spoken? A great difference. For

कर्पूरद्वीपः स्वर्ग एव राजहंसश्च द्वितीयः स्वर्गपतिः ।
Karpûradvîpa (is) a paradise indeed, the flamingo and a second paradise-king.

अत्र मरुस्थले पतिता यूयं किं कुरुथ। अस्मद्देशे गम्यतां।
Here in a desert-place alighted you what do? To our-country let be gone!

ततोऽस्मद्वचनमाकर्ण्य सर्वे सकोपा बभूवुः। तथा चोक्तं।
Then my-word having heard all angry became. Thus and said:

पयःपानं भुजंगानां केवलं विषवर्धनं।
Of milk-a draught of serpents merely poison-increase;

उपदेशो हि मूर्खाणां प्रकोपाय न शांतये ॥४॥
Advice verily (is) of fools to the exasperation, not to the pacification. (4)

अन्यच्च। विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदाचन।
Another and, The wise only to be advised, not the ignorant however at any time,

वानरानुपदिश्याथ स्थानभ्रष्टा ययुः खगाः ॥५॥
the monkeys having advised then from their dwelling-turned out went the birds. (5)

राजोवाच। कथमेतत्। दीर्घमुखः कथयति। अस्ति नर्मदातीरे
The king said: How that? Dîrghamukha relates. There is on the Narmadâ-bank

विशालः शाल्मलीतरुः। तत्र निर्मितनीडक्रोडे पक्षिणो निवसंति
a large silk-cotton-tree. There of built-nests-in the interior birds dwel

सुखेन। अथैकदा वर्षासु नीलपटलैरावृते नभस्तले
at ease. Now one day in the rains, with dark-veils being covered the cloud-plain

धारासारैर्महती वृष्टिर्बभूव। ततो वानरांश्च तरुतले
with drop-showers a great rain was. Then the monkeys and at a tree's-foot

ऽवस्थिताञ्शीताकुलान्कंपमानानवलोक्य कृपया पक्षिभिरुक्तं। भो
standing, by cold-pained, trembling, seeing through pity by the birds said: Ho

भो वानराः शृणुत।
Ho, monkeys, listen!

अस्माभिर्निर्मिता नीडाश्चंचुमात्राहृतैस्तृणैः।
By us (have been) built nests with by beaks-only-collected straws;

हस्तपादादिसंयुक्ता यूयं किमिति सीदथ ॥६॥
with hands-feet-&c.-endowed you why thus do you sit? (6)

तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितं। अहो निर्वातनीडगर्भावस्थिताः
That having heard by the monkeys with roused-anger considered: Oh! in a sheltered-nest's interior-sitting

सुखिनः पक्षिणो ऽस्मान्निंदंति। भवतु तावद्वृष्टेरुपशमः। अनंतरं
happy the birds us reproach. Let there be only of the rain abatement! Thereupon,

शांते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य सर्वे नीडा
having abated the water-rain, by those monkeys, the tree having ascended, all the nests

भग्नास्तेषामंडानि चाधः पातितानि। अतो ऽहं ब्रवीमि। विद्वाने-
(were) broken of them the eggs and down thrown. Therefore I say: The wise

वोपदेष्टव्य इत्यादि। राजोवाच। ततस्तैः किं कृतं। वकः कथयति।
only to be advised &c. The king says: Then by them what done? The crane relates:

ततस्तैः पक्षिभिः कोपादुक्तं। केनासौ राजहंसो राजा कृतः।
Then by those birds angrily said: By whom that flamingo king made?

ततो मयोपजातकोपेनोक्तं। युष्मदीयमयूरः केन राजा कृतः।
Then by me with roused-anger said: Your-peacock by whom king made?

एतच्छ्रुत्वा ते सर्वे मां हंतुमुद्यताः। ततो मयापि स्वविक्रमो
This having heard they all me to kill endeavoured. Then by me also my-valour

दर्शितः। यतः।
shown. For,

अन्यदा भूषणं पुंसां क्षमा लज्जेव योषितां।
At other times an ornament of men (is) forbearance, modesty as of women;

पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥७॥
valour at an insult, unrestrainedness in amorous sports as. (7)

राजा विहस्याह। आत्मनश्च परेषां च यः समीक्ष्य बलाबलं।
The king smiling says: Of himself and, of others and who having seen the strength-and weakness

अंतरं नैव जानाति स तिरस्क्रियते ऽरिभिः ॥८॥
the difference not indeed knows, he is overcome by enemies. (8)

अन्यच्च। सुचिरं हि चरन्नित्यं क्षेत्रे शस्यमबुद्धिमान्।
Another and, A good-long while surely grazing constantly in a field on the corn unwise

द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः ॥९॥
with a tiger's-skin-covered through his voice's-fault the ass (was) slain. (9)

वकः पृच्छति। कथमेतत्। राजा कथयति। अस्ति हस्तिनापुरे
The crane asks: How that? The king relates: There is in Hastinâpura

विलासो नाम रजकः। तस्य गर्दभो ऽतिवाहनाद्दुर्बलो
Vilâsa by name a washerman. Of him the ass through over-carrying weakened

मुमूर्षुरिवाभवत्। ततस्तेन रजकेनासौ व्याघ्रचर्मणा
going to die almost was. Then by that washerman he, with a tiger's-skin

प्रच्छाद्यारण्यसमीपे शस्यक्षेत्रे नियुक्तः। ततो दूरात्
having covered (him), in a forest's-proximity on a corn-field placed. Then from afar

तमवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायंते।
him having seen from tiger-supposition, the field-owners with-haste run away.

अथैकदा केनापि शस्यरक्षकेण धूसरकंबलकृततनुत्राणेन
Now one day by some corn-guard having an of grey-cloth-made-body-covering,

धनुःकांडं सज्जीकृत्यानतकायेनैकांते स्थितं। तं च
bow-and arrow having made ready, with bent-body at one-end stood. Him and

दूराद्दृष्ट्वा गर्दभः पुष्टांगो यथेष्टशस्यभक्षणजातबलो
from afar seeing the donkey fat-limbed with by freely-corn-eating-produced-strength.

गर्दभीयमिति मत्वोच्चैः शब्दं कुर्वाणस्तदभिमुखं धावितः
'a female ass that' thus thinking, aloud the voice making him-towards running,

शस्यरक्षकेण चित्कारशब्दान्निश्चित्य गर्दभो ऽयमिति
by the corn-guard through the braying-noise ascertaining 'a donkey this' thus

लीलयैव व्यापादितः। अतो ऽहं ब्रवीमि। सुचिरं हि चरन्नि-
for wantonness verily killed. Therefore I say: A good-long while surely grazin

त्यमित्यादि। दीर्घमुखो ब्रूते। ततः पक्षिभिरुक्तं। अरे पाप दु
constantly etc. The crane says: Then by the birds said: 'Oh wretched [illegible]

वक। अस्माकं भूमौ चरन्नस्माकं स्वामिनमधिक्षिपसि तन्न
crane! Of us on the ground walking of us the master thou revilest, that no

क्षंतव्यमिदानीमित्युक्त्वा सर्वे मां चंचुभिर्हत्वा सकोपा
to be endured now' thus saying all me with the beaks having pecked with-anger

ऊचुः। पश्य रे मूर्ख स हंसस्तव राजा सर्वथा मृदुः।
they said: Behold, oh fool, that goose of thee the king (is) wholly weak

तस्य राज्याधिकारो नास्ति यत एकांतमृदुः करतलस्थम-
Of him to sovereignty-claim not is, for one thoroughly-weak an in the palm-standing

पर्थं रक्षितुमक्षमः स कथं पृथिवीं शास्ति राज्यं वा तस्य
even thing to guard unable, he how the earth rules, sovereignty or of him

किं। किंतु त्वं च कूपमंडूकः। तेन तदाश्रयमुपदि-
what? However thou also (art) a well-frog; therefore his-protection thou

शसि। शृणु।
recommendest. Listen,

सेवितव्यो महावृक्षः फलच्छायासमन्वितः।
To be esteemed (is) a great-tree with fruit-and shade-endowed;

यदि दैवात्फलं नास्ति छाया केन निवार्यते॥१०॥
if by fate fruit not is, the shade by whom is taken away? (10)

अन्यच्च। हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः।
Another and, Of the vile-service not to be made; to be made to the great-resort;

पयोऽपि शौंडिकीहस्ते वारुणीत्यभिधीयते॥११॥
water even in a hostess's-hand 'spirituous liquor' thus is called. (11)

अन्यच्च। महानप्यल्पतां याति निर्गुणे गुणविस्तरः।
Another and, Great even to smallness goes in a virtue-less virtue-extent,

आधाराधेयभावेन गजेंद्र इव दर्पणे॥१२॥
by the recipient's-and the received object's-relation, a royal elephant as in a mirror*. (12)

विशेषतश्च। व्यपदेशेऽपि सिद्धिः स्यादतिशक्ते नराधिपे।
Especially and, In a fiction even success may be against an over-strong man-ruler,

शशिनो व्यपदेशेन शशकाः सुखमासते॥१३॥
by the moon's fiction the hares comfortably dwell. (13)

मयोक्तं। कथमेतत्। पक्षिणः कथयंति। कदाचिदपि वर्षासु
By me said: How that? The birds relate: Once even in the rainy season

वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमाह।
of rain through the absence with thirst-pained an elephant-troop the troop-chief addresses:

नाथ कोऽभ्युपायोऽस्माकं जीवनाय। नास्ति क्षुद्रजंतूनां
Master, what means of us for the life? Not is there of small-animals

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* The mirror being small it can only, as recipient, reflect the elephant as a small object. To the small everything is small.

निमज्जनस्थानं वयं च निमज्जनस्थानाभावान्मृताहा इव। किं
a bathing-place, we and for a bathing-place's-want death-suffering almost. What

कुर्मः। क्व यामः। ततो हस्तिराजो नातिदूरं गत्वा
shall we do? Where shall we go? Then the elephant-king not too-far having gone

निर्मलं ह्रदं दर्शितवान्। ततो दिनेषु गच्छत्सु तत्तीरावस्थित-
a stainless pool showed. Then, the days passing, by the on its-bank-remaining-

गजपादाहतिभिश्चूर्णिताः क्षुद्रशशकाः। अनंतरं शिलीमुखो नाम
elephants'-foot-tramplings (were) crushed the little-hares. Thereupon S'ilîmukha by name

शशकश्चिंतयामास। अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमत्रा-
a hare was thinking: By this elephant-troop with thirst-pained daily here

गंतव्यं। अतो विनश्यत्यस्मत्कुलं। ततो विजयो नाम वृद्धशशको
will be come; thereby perishes our-race. Then Vijaya by name an old-hare

ऽवदत्। मा विषीदत मयात्र प्रतीकारः कर्तव्यः। ततो ऽसौ
said: Not do despair! by me here a remedy to be made. Then he

प्रतिज्ञाय चलितः। गच्छता च तेनालोचितं। कथं गजयूथ-
having promised started. Going and by him reflected: How in the elephant-troop's-

समीपे स्थित्वा वक्तव्यं।
proximity standing to be spoken?

यतः। स्पृशन्नपि गजो हंति जिघ्रन्नपि भुजंगमः।
For, Touching even an elephant kills, smelling even a serpent,

पालयन्नपि भूपालः प्रहसन्नपि दुर्जनः ॥१४॥
protecting even a king, smiling even the wicked man. (14)

अतो ऽहं पर्वतशिखरमारुह्य यूथनाथं संवादयामि। तथानुष्ठिते
Therefore I the mountain-summit ascending the troop-chief address: Thus being done

यूथनाथ उवाच। कस्त्वं कुतः समायातः। स ब्रूते। शशको
the troop-chief said: Who thou? Whence approached? He says: A hare

ऽहं भगवता चंद्रेण भवदंतिकं प्रेषितः। यूथपतिराह। कार्यमु-
I, by the venerable moon you-near despatched. The troop-chief says: (Your) business

च्यतां। विजयो ब्रूते।
let be told! Vijaya says:

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
Being uplifted even the weapons, a messenger speaks not otherwise,

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥१५॥
always verily through his inviolable-state of truth surely (he is) a speaker. (15)

तदहं तदाज्ञया ब्रवीमि । शृणु । यदेते चंद्रसरोरक्षकाः
Therefore I by his-command speak. Listen! That these moon-lake-guardians,

शशकास्त्वया निःसारितास्तदनुचितं कृतं । ते शशकाश्चिरमस्माकं
the hares, by thee expelled, that improper done. Those hares long of us

रक्षिताः । अत एव मे शशांक इति प्रसिद्धिः । एवमुक्तवति
protected. Thence verily of me 'S'aśâṅka*' thus the title. Thus having spoken

दूते यूथपतिर्भयादिदमाह । प्रणिधेहि । इदमज्ञानतः
the messenger, the troop-lord from fear this says: Attend! This through ignorance

कृतं पुनर्न कर्तव्यं । दूत उवाच । यद्येवं तदत्र
done; again not (it is) to be done. The messenger said! If (it is) thus, then here

सरसि कोपात्कंपमानं भगवंतं शशांकं प्रणम्य प्रसाद्य
the in the lake with anger trembling venerable moon having saluted, having pacified (him),

गच्छ । ततो रात्रौ यूथपतिं नीत्वा जले चंचलं
go! Then at night the troop-lord having led, in the water, the trembling

चंद्रबिंबं दर्शयित्वा यूथपतिः प्रणामं कारितः । उक्तं
moon's-image having shown, the troop-lord prostration to make (was) caused; said

च तेन । देव अज्ञानादनेनापराधः कृतस्ततः
and by him: Sire, from ignorance by him the offence committed, therefore

क्षम्यतां नैवं वारांतरं विधास्यते । इत्युक्त्वा प्रस्थापितः ।
let it be pardoned, not thus another-time will be done. Thus saying (he was) sent away.

अतो ऽहं ब्रवीमि । व्यपदेशे ऽपि सिद्धिः स्यादिति । ततो
Therefore I say: 'In a fiction even success may be' thus. Then

मयोक्तं । स एवास्मत्प्रभू राजहंसो महाप्रतापो
by me said: 'That verily our-master, the flamingo, (is) of great-majesty,

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* S'aśâṅka, i. e. hare-mark, a name of the moon, the spots in the moon, or the man in the moon, being likened by the Hindus to a hare.

ऽतिसमर्थः । त्रैलोक्यस्यापि प्रभुत्वं तत्र युज्यते किं
exceedingly-mighty. Of the three worlds even the sovereignty for him is fit, how

पुना राज्यमिति । तदाहं तैः पक्षिभिर्दुष्ट कथमस्मद्भूमौ
much more a kingdom,' thus. Then I by those birds 'Wretch, how on our-ground

चरसीत्यभिधाय राज्ञश्चित्रवर्णस्य समीपं नीतः । ततो राज्ञः
goest thou?' thus saying of king Chitravarṇa to the proximity led. Then of the king

पुरो मां प्रदर्श्य तैः प्रणम्योक्तं । देव अवधीयतामेष
in front me having shown, by them, having bowed, said: Sire let be noticed, this

दुष्टो वको यदस्मद्देशे चरन्नपि देवपादानधिक्षिपति । राजाह ।
vile crane that, on our-land walking although, Y. M.'s-feet reviles. The king says:

को ऽयं कुतः समायातः । त ऊचुः । हिरण्यगर्भनाम्नो
Who this? Whence approached? They said: Of the Hiraṇyagarbha-named

राजहंसस्यानुचरः कर्पूरद्वीपादागतः । अथाहं गृध्रेण मंत्रिणा
flamingo a follower, from Karpûradvîpa arrived. Now I by the vulture the minister

पृष्टः । कस्तत्र मुख्यो मंत्रीति । मयोक्तं ।
(was) asked: 'Who (is) there prime minister?' thus. By me said.

सर्वशास्त्रार्थपारगः सर्वज्ञो नाम चक्रवाकः । गृध्रो
With all-sciences'-meaning-conversant Sarvajña by name the Chakravâka. The vulture

ब्रूते । युज्यते । स्वदेशजो ऽसौ । यतः ।
says: It is proper. In his-country-born (is) he. For,

स्वदेशजं कुलाचारं विशुद्धमथवा शुचिं ।
One in his-country-born, caste-duties (observing), honest, moreover pure,

मंत्रज्ञमव्यसनिनं व्यभिचारविवर्जितं ॥१६॥
counsel-knowing, sin-less, from transgression-free, (16)

अधीतव्यवहारार्थं मौलं ख्यातं विपश्चितं ।
one who has studied-the law's-sense, of pure blood, renowned, intelligent,

अर्थस्योत्पादकं चैव विदध्यान्मंत्रिणं नृपः ॥१७॥
of wealth a producer and likewise should appoint as minister a king. (17)

अत्रांतरे शुकेनोक्तं । देव कर्पूरद्वीपादयो लघुद्वीपा
There meanwhile by a parrot said: Sire Karpûradvîpa-&c. the small-islands

जंबुद्वीपांतर्गता एव । तत्रापि देवपादानामेवाधिपत्यं ।
in Jambudvîpa-included verily. There also of Y. M.'s-feet certainly the sovereignty.

ततो राज्ञाप्युक्तं । एवमेव ।
Then by the king also said: So quite.

यतः । राजा मत्तः शिशुश्चैव प्रमादी धनगर्वितः ।
For, A king, a madman, a child and likewise, the careless, the wealth-proud,

अप्राप्यमभिवांछंति किं पुनर्लभ्यते ऽपि यत् ॥१८॥
the unattainable desire; how much more, is obtained also what! (18)

ततो मयोक्तं । यदि वचनमात्रेणैवाधिपत्यं सिध्यति तदा
Then by me said: If by words-merely verily sovereignty is accomplished, then

जंबुद्वीपे ऽप्यस्मत्प्रभोर्हिरण्यगर्भस्य स्वाम्यमस्ति । शुको ब्रूते ।
in Jambudvîpa also of our-master Hiranyagarbha dominion is. The parrot says:

कथमत्र निर्णयः । मयोक्तं । संग्राम एव । राज्ञा विहस्योक्तं ।
How (is) here ascertainment? By me said: In war only. By the king smiling said:

स्वस्वामिनं गत्वा सज्जीकुरु । तदा मयोक्तं । स्वदूतो ऽपि
Thy-master going make ready! Then by me said: Thy-ambassador also

प्रस्थाप्यतां । राजोवाच । कः प्रयास्यति दौत्येन यत एवंभूतो
let be despatched! The king said: Who shall go on embassy? for such a one

दूतः कार्यः ।
ambassador to be made:

भक्तो गुणी शुचिर्दक्षः प्रगल्भो ऽव्यसनी क्षमी ।
One attached, virtuous, pure, clever, bold, sinless, patient,

ब्राह्मणः परमर्मज्ञो दूतः स्यात्प्रतिभानवान् ॥१९॥
a Brâhman, of others-the thoughts-knowing, ambassador should be, one with audacity endowed. (19)

गृध्रो वदति । सन्त्येव दूता बहवः किंतु ब्राह्मण एव कर्तव्यः ।
The vulture says: There are surely ambassadors many, but a Brâhman only to be made,

यतः । प्रसादं कुरुते पत्युः संपत्तिं नाभिवांछति ।
For, The pleasure he does of the master, prosperity not he desires;

कालिमा कालकूटस्य नापैतीश्वरसंगमात् ॥२०॥
the darkness of the Kâlakûṭa poison not departs through S'iva's-contact*. (20)

राजाह । ततः शुक एव व्रजतु । शुक त्वमेवानेन सह गत्वा-
The king says: Then the parrot verily may go. Parrot, thou verily him with going

स्मदभिलषितं ब्रूहि । शुको ब्रूते । यथाज्ञापयति देवः । किंत्वयं
our-desire declare! The parrot says: As commands Your Majesty. However this

दुर्जनो वकस्तदनेन सह न गच्छामि ।
a vile fellow, the crane, therefore him with not do I go.

तथा चोक्तं । खलः करोति दुर्वृत्तं नूनं फलति साधुषु ।
Thus and said: A villain commits an evil-action; surely it bears fruit unto the good.

दशाननो हरेत्सीतां बंधनं स्यान्महोदधेः ॥२१॥
The ten-faced (Râvaṇa) carries off Sîtâ, binding will be of the ocean†. (21)

अपरं च । न स्थातव्यं न गंतव्यं दुर्जनेन समं क्वचित् ।
Another and, Not to be stood, not to be gone the wicked with anywhere;

काकसंगाद्धतो हंसस्तिष्ठन्गच्छंश्च वर्तकः ॥२२॥
through with a crow-association slain the goose standing, going likewise the quail. (22)

राजोवाच । कथमेतत् । शुकः कथयति । अस्त्युज्जयिनीवर्त्मप्रांते
The king said: How that? The parrot relates: There is on the Ujjayinî-road-side

प्लक्षतरुः । तत्र हंसकाकौ निवसतः । कदाचिद्ग्रीष्मसमये परि-
a fig-tree. There a goose-and a crow live. Once in summer-time fa-

श्रांतः कश्चित्पथिकस्तत्र तरुतले धनुःकांडं संनिधाय
tigued some wanderer there at the tree's-foot bow-and arrow having laid down

सुप्तः । तत्र क्षणांतरे तन्मुखाद्वृक्षच्छायापगता । ततः
fell asleep. There in another-moment from his-face the tree-shade departed. Then

सूर्यतेजसा तन्मुखं व्याप्तमवलोक्य तद्वृक्षस्थितेन हंसेन
by the sun's-glare his-face reached seeing by the on that-tree-standing goose

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* As the verse stands, the second hemistich can only mean that as the dark poison remained dark even when swallowed by S'iva, so a Brâhman retains his character even in society with kings. There is a play of words in Îs'vara, which means both S'iva and sovereign.

† Binding of the ocean means the building of a bridge across the ocean. It refers to the bridge from the peninsula to Ceylon which had to be built in order to rescue Sîtâ, whom Râvaṇa had carried off.

कृपया पक्षौ प्रसार्य पुनस्तन्मुखे छाया कृता। ततो
through pity both wings having spread forth again on his-face shade made. Then

निर्भरनिद्रासुखिना तेन मुखव्यादानं कृतं। अथ परसुखम-
by the sound-sleep-enjoying by him mouth-opening (was) made. Now another's-happiness

सहिष्णुः स्वभावदौर्जन्येनं स काकस्तस्य मुखे
not-bearing through his-nature's-wickedness that crow of him into the mouth

पुरीषोत्सर्गं कृत्वा पलायितः। ततो यावदसौ पांथ उत्थायोर्ध्वं
excrement-discharge having made fled away. Then while that wanderer rising upwards

निरीक्षते तावत्तेनावलोकितो हंसः कांडेन हतो व्यापादितः।
looks, then by him espied the goose with an arrow struck (was) killed.

वर्तककथामपि कथयामि। एकदा भगवतो गरुडस्य याचाप्रसंगेन
The quail's-story also I tell: Once of the venerable Garuḍa on a procession-occasion

सर्वे पक्षिणः समुद्रतीरं गताः। ततः काकेन सह वर्तकश्चलितः।
all birds to the sea-shore gone. Then with a crow together a quail set out.

अथ गोपालस्य गच्छतो दधिभांडाद्वारं वारं तेन काकेन दधि
Now of a cowherd going from a curd-vessel again again by that crow curds

खाद्यते। ततो यावदसौ दधिभांडं भूमौ निधायोर्ध्वमवलोकते
are eaten. Then while he the curd-vessel on the ground putting down upwards looks,

तावत्तेन काकवर्तकौ दृष्टौ। ततस्तेन खेदितः काकः पलायितो
then by him the crow-and quail seen. Then by that alarmed the crow fled away,

वर्तकः स्वभावनिरपराधो मंदगतिस्तेन प्राप्तो व्यापादितः। अतो
the quail by her-nature-guiltless, of slow-motion by him caught (was) killed. Therefore

ऽहं ब्रवीमि। न स्यातव्यं न गंतव्यमित्यादि। ततो मयोक्तं।
I say: Not to be stood not to be gone &c. Then by me said:

भ्रातः शुक किमेवं ब्रवीषि। मां प्रति यथा श्रीमद्देवस्तथा
Brother parrot, why thus dost thou speak? To me in regard as His Majesty, thus

भवानपि। शुकेनोक्तं। अस्त्वेवं किंतु
you also. By the parrot said: Be it thus, however

दुर्जनैरुच्यमानानि संमतानि प्रियाण्यपि।
By the wicked being spoken approved kind (words) even

अकालकुसुमानीव भयं संजनयंति हि ॥२३॥
unseasonable-flowers like fear excite verily. (23)

दुर्जनत्वं च भवतो वाक्यादेव ज्ञातं यदनयो-
Wickedness and of you from the speech already recognized, for of these two

र्भूपालयोर्विग्रहे भवद्वचनमेव निदानं ।
earth-protectors for the war your-word only (is) the cause.

पश्य । प्रत्यक्षे ऽपि कृते दोषे मूर्खः शांत्वेन तुष्यति ।
Behold, Before the eyes even being committed an offence, the fool by coaxing is soothed.

रथकारो निजां भार्यां सजारां शिरसाकरोत् ॥२४॥
The wheelwright his own wife with-(her) lover upon (his) head placed. (24)

राज्ञोक्तं । कथमेतत् । शुकः कथयति । अस्ति यौवनश्रीनगरे
'By the king said: How that? The parrot relates: There is in the Yauvanaśrī-town

मंदमतिर्नाम रथकारः । स च स्वभार्यां बंधकीं जानाति जारेण
Mandamati by name a wheelwright. He and his-wife unchaste knows, with the lover

समं स्वचक्षुषा नैकस्थाने पश्यति । ततो ऽसौ रथकारो ऽहमन्यं
together with his own-eye not in one-place sees. Then that wheelwright 'I to another

ग्रामं गच्छामीत्युक्त्वा चलितः कियद्दूरं गत्वा पुनरागत्य
village go' thus saying departed, some-distance having gone again returning

पर्यंकतले स्वगृहे निभृतं स्थितः । अथ रथकारो ग्रामांतरं
under a bed in his-house secretly stood. Now, 'the wheelwright to another-village

गत इत्युपजातविश्वासः स जारः संध्याकाल एवागतः ।
gone' thus with created-confidence that lover at twilight-time verily arrived.

पश्चात्तेन समं तस्मिन्पर्यंके क्रीडंती पर्यंकतलस्थितस्य भर्तुः
Afterwards him with on that bed playing of the under the bed-standing husband

किंचिदंगस्पर्शात्स्वामिनं मायाविनमिति विज्ञाय
a little through body-touching 'the husband deceitful' thus having found out

विषण्णाभवत् । ततो जारेणोक्तं । किमिति त्वमद्य मया
disconcerted she became. Then by the lover said: Why thus thou to-day me

सह निर्भरं न रमसे । विस्मितेव प्रतिभासि मे त्वं ।
with heartily not amusest thyself? Alarmed as it were appearest to me thou.

तयोक्तं। अनभिज्ञो ऽसि। मम प्राणेश्वरो येन ममाकौमारं
By her said: Ignorant art thou, Of me the life-lord, with whom of me from-childhood

सख्यं सो ऽद्य ग्रामांतरं गतः। तेन विना सकलजनपूर्णे
friendship, he to-day to another-village gone. Him without in a with all-people-filled

ऽपि ग्रामे मां प्रत्यरण्यवद्भाति। किं भावि तत्र
even village to me with regard as in a wood it seems. 'What will happen there

परस्थाने किं खादितवान्कथं वा प्रसुप्त इत्यस्मद्धृदयं विदीर्यते।
in a strange-place, what has he eaten; how or sleeping' thus our-heart is torn asunder.

जारो ब्रूते। तव किमेवं स्नेहभूमी रथकारः। बंधक्य-
The lover says: Of thee why thus an affection-object the wheelwright? The unchaste woman

वदत्। रे बर्बर किं वदसि। शृणु।
said: Ah idiot, what dost thou say? Listen:

परुषाण्यपि या प्रोक्ता दृष्टा या क्रोधचक्षुषा।
With harsh words even who addressed, viewed who with anger-eye

सुप्रसन्नमुखी भर्तुः सा नारी धर्मभागिनी ॥२५॥
of very-placid-countenance towards the husband, that woman (is) of virtue-possessed. (25)

अपरं च। नगरस्थो वनस्थो वा पापो वा यदिवा शुचिः।
Another and, In a town-staying in a wood-staying or, wicked either, or pious,

यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥२६॥
of what women dear the husband, of those the worlds of great-bliss. (26)

अन्यच्च। भर्ता हि परमं नार्या भूषणं भूषणैर्विना।
Another and, The husband surely the greatest of a woman ornament ornaments without;

एषा विरहिता तेन शोभनापि न शोभना ॥२७॥
she deprived of him beautiful even (is) not beautiful. (27)

त्वं जारः पापमतिर्मनोलौल्यात्पुष्पतांबूलसदृशः कदाचित्
Thou a lover of wicked-mind from mind-fickleness flower-and betel-like sometimes

सेव्यसे कदाचिन्न सेव्यसे च। स च स्वामी मां विक्रेतुं देवेभ्यो
art loved, sometimes not art loved and. That and master me to sell, to the gods

ब्राह्मणेभ्यो ऽपि दातुमीश्वरः। किं बहुना। तस्मिञ्जीवति
to the Brâhmans also to give (is) free. What with much? 'In him living

जीवामि तन्मरणे चानुमरणं करिष्यामीति प्रतिज्ञा वर्तते ।
I live, at his-death and after (him)-dying I will make' thus the resolution stands.

यतः । तिस्रः कोट्यो ऽर्धकोटी च यानि लोमानि मानवे ।
For, Three crores half-a crore and, which hairs on a man,

तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥२८॥
so much-time shall dwell in heaven, the husband who follows. (28)

अन्यच्च । व्यालग्राही यथा व्यालं बलादुद्धरते बिलात् ।
Another and, A snake-catcher as a snake by force extracts from a hole,

तद्वद्भर्तारमादाय स्वर्गलोके महीयते ॥२९॥
thus, the husband having taken, in the heavenly-world she is honoured. (29)

अपरं च । चितौ परिष्वज्य विचेतनं पतिं
Another and, On the pile having embraced the lifeless husband

प्रिया हि या मुंचति देहमात्मनः ।
the loving one truly who forsakes the body of herself,

कृत्वापि पापं शतसंख्यमप्यसौ
having done also sin hundred-fold even she

पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥३०॥
the husband having taken the celestial-world shall obtain. (30)

एतत्सर्वं श्रुत्वा स रथकारो ऽवदत् । धन्यो ऽहं यस्येदृशी
This all having heard that wheelwright said: 'Happy (am) I, of whom such

प्रियवादिनी स्वामिवत्सला भार्येति मनसि निधाय तां खट्वां
a kindly-speaking husband-loving wife,' thus in mind keeping, that bedstea

स्त्रीपुरुषसहितां मूर्ध्नि कृत्वा सानंदं ननर्त ।
with the wife-and man-together on (his) head having placed with-joy he dance

अतो ऽहं ब्रवीमि । प्रत्यक्षे ऽपि कृते दोष इत्यादि । ततो
Therefore I say: Before-the eyes even being committed an offence &c. The

ऽहं तेन राज्ञा यथाव्यवहारं संपूज्य प्रस्थापितः । शुको
I by that king, according to-custom having honoured (me) despatched. The parr

ऽपि मम पश्चादागच्छन्नास्ते । एतत्सर्वं परिज्ञाय यथा कर्तव्यम-
also me after approaching continues. This all having learned, as to be acte

नुसंधीयतां । चक्रवाको विहस्याह । देव बकेन तावद्दे-
let it be arranged! The Chakravâka smiling says: Sire, by the crane then

शांतरमपि गत्वा यथाशक्ति राजकार्यमनुष्ठितं ।
to another-country also having gone according to-power the king's-business accomplished.

किंतु देव स्वभाव एष मूर्खाणां ।
However, Sire, the own-nature this of fools.

यतः । शतं दद्यान्न विवदेदिति विज्ञस्य संमतं ।
For, 'A hundred should he give, not should he quarrel' thus of the wise the opinion;

विना हेतुमपि द्वंद्वमेतन्मूर्खस्य लक्षणं ॥ ३१ ॥
'without a cause also contention,' this of a fool the mark. (31)

राजाह । किमतीतोपालंभनेन । प्रस्तुतमनुसंधीयतां ।
The king says: What with the past's-reproach? The matter in hand be arranged!

चक्रवाको ब्रूते । देव विजने ब्रवीमि ।
The Chakravâka says: Sire, in private I speak.

यतः । वर्णाकारप्रतिध्वानैर्नेत्रवक्त्रविकारतः ।
For, By the colour-appearance-echoes, from eye-and mouth-change

अप्यूहंति मनो धीरास्तस्माद्रहसि मंत्रयेत् ॥ ३२ ॥
also guess the mind the wise, therefore in secret he should consult. (32)

राजा मंत्री च तत्र स्थितौ । अन्ये ऽन्यत्र गताः । चक्रवाको
The king the minister and there remained. The others somewhere else gone. The Chak.

ब्रूते । देव अहमेवं जानामि । कस्याप्यस्मन्नियोगिनः प्रेरणया
says: Sire, I thus think: Of some of our-officer at the instigation

बकेनेदमनुष्ठितं ।
by the crane this accomplished.

यतः । वैद्यानामातुरः श्रेयान्व्यसनी यो नियोगिनां ।
For, For physicians a sick man (is) better; distressed who, for officers;

विदुषां जीवनं मूर्खः सद्वर्णो जीवनं सतां ॥ ३३ ॥
of the learned a livelihood (is) a fool; one of good-caste a livelihood of the good. (33)

राजाब्रवीत् । भवतु । कारणमत्र पश्चान्निरूपणीयं संप्रति
The king said: Let it be! The cause here afterwards to be investigated, at present

यत्कर्तव्यं तन्निरूप्यतां। चक्रवाको ब्रूते। देव प्रणिधिस्तावत्प्रहीयतां।
what to be done, that let be determined! The Chak. says: Sire, a spy first let be despatched!

ततस्तदनुष्ठानं बलाबलं च जानीमः। तथा हि।
Thence his-undertaking, strength-weakness and we learn. Thus namely,

'भवेत्स्वपरराष्ट्राणां कार्याकार्यावलोकने।
There should be of his own-and another's-dominions of (what is) necessary-and unnecessary-in the examining

चारचक्षुर्महीभर्तुर्यस्य नास्त्यंध एव सः ॥३४॥
a spy's-eye of an earth-lord; of whom not it is, blind indeed he. (34)

स च द्वितीयं विश्वासपात्रं गृहीत्वा यातु। तेनासौ स्वयं
He and a second confidence-person having taken may go! Thus he, himself

तत्रावस्थाय द्वितीयं तत्रत्यमंत्रकार्यं सुनिभृतं
there staying, the second, of the inhabitants-the counsel-object very-privately

निश्चित्य निगद्य प्रस्थापयति। तथा चोक्तं।
having ascertained, having communicated, sends back. Thus and said:

तीर्थाश्रमसुरस्थाने शास्त्रविज्ञानहेतुना।
At holy bathing places-hermitages-temples of law-study-under the pretence

तपस्विव्यंजनोपेतैः स्वचरैः सह संवदेत् ॥३५॥
with ascetics'-marks-furnished his-spies with he should communicate. (35)

गूढचारश्च यो जले स्थले चरति ततोऽसावेव वको
A secret-spy and (is he) who in water on land goes, therefore this very cra[ne]

नियुज्यतां। एतादृश एव कश्चिद्बको द्वितीयत्वेन प्रयातु
let be appointed! Like-him exactly some crane as second may g[o]

तद्गृहलोकाश्च राजद्वारे तिष्ठंतु। किंतु देव एतदपि
his-house-people and at the king's-door may stand! However, Sire, this al[so]

सुगुप्तमनुष्ठातव्यं।
very-secretly to be accomplished.

यतः। षट्कर्णो भिद्यते मंत्रस्तथा प्राप्तश्च वार्तया।
For, 'By six-ears (heard) is split counsel, thus reached and by report'

इत्यात्मनाद्वितीयेन मंत्रः कार्यो महीभृता ॥३६॥
thus himself-the second counsel to be made by a king. (36)

पश्य। मंत्रभेदे ऽपि ये दोषा भवंति पृथिवीपते।
Behold, 'In counsel-breach also which injuries are, O earth-lord,

न शक्यास्ते समाधातुमिति नीतिविदां मतं ॥३७॥
not (are) possible they to repair,' thus of policy-knowers the opinion. (37)

राजा विमृश्योवाच। प्राप्तस्तावन्मयोत्तमः प्रणिधिः। मंत्री ब्रूते।
The king reflecting said: Found then by me an excellent spy. The minister says:

तदा संग्रामविजयो ऽपि प्राप्तः। अत्रांतरे प्रतीहारः प्रविश्य
Then war-victory also gained., There meanwhile a warder, having entered,

प्रणम्योवाच। देव जंबुद्वीपादागतो द्वारि शुकस्तिष्ठति।
having bowed, said: Sire, from Jambudvîpa arrived at the door the parrot stands.

राजा चक्रवाकमालोकते। चक्रवाकेणोक्तं। तावद्गत्वा-
The king at the Chakravâka looks. By the Chakravâka said: So much having gone

वासे तिष्ठतु पश्चादानीय द्रष्टव्यः।
in a dwelling may he stand, afterwards having led (him) near (he is) to be seen.

प्रतीहारस्तमावासस्थानं नीत्वा गतः। राजाह। विग्रहस्तावत्
The warder him to a dwelling-place leading retired. The king says: War then

समुपस्थितः। चक्रो ब्रूते। देव प्रागेव विग्रहो न विधिः।
approached. The Chakravâka says: Sire, at once verily war (is) not the rule.

यतः। स किं भृत्यः स किं मंत्री य आदावेव भूपतिं।
For, He (what?) an attendant, he (what?) a minister, who at the beginning verily (to) the king

युद्धोद्योगं स्वभूत्यागं निर्दिशत्यविचारितं ॥३८॥
war-preparation one's own-country's-abandonment recommends without-consideration? (38)

अपरं च। विजेतुं प्रयतेतारीन्न युद्धेन कदाचन।
Another and, To conquer he should strive the enemies not by war at any time,

अनित्यो विजयो यस्माद्दृश्यते युध्यमानयोः ॥३९॥
uncertain victory because is seen of two combatants. (39)

अन्यच्च। साम्ना दानेन भेदेन समस्तैरथवा पृथक्।
Another and, By conciliation, by a giving, by separation combined or separately

साधितुं प्रयतेतारीन्न युद्धेन कदाचन ॥४०॥
to settle he should strive enemies, not by war at any time. (40)

अपरं च । सर्व एव जनः शूरो ह्यनासादितविग्रहः ।
Another and, Every verily man (is) a hero surely (who has) not-approached-battle;

अदृष्टपरसामर्थ्यः सदर्पः को भवेन्न हि ॥४१॥
not-having seen-the enemy's-strength full of-pride who would be not forsooth? (41)

किंच । न तथोत्थाप्यते ग्रावा प्राणिभिर्दारुणा यथा ।
Moreover, Not thus is uplifted a stone by living beings with a lever as;

अल्पोपायान्महासिद्धिरेतन्मंत्रफलं महत् ॥४२॥
through small-means great-success, this (is) the counsel-fruit great. (42)

किंतु विग्रहमुपस्थितं विलोक्य व्यवह्रियतां ।
Moreover, War approached having seen let be fought!

यतः । यथाकालकृतोद्योगात्कृषिः फलवती भवेत् ।
For, Through according to-season-made-effort the ploughing fruitful will be;

तद्वन्नीतिरियं देव चिरात्फलति रक्षणात् ॥४३॥
likewise policy this, Sire, through long is fruitful preservation. (43)

अपरं च । महतो दूरभीरुत्वमासन्ने शूरता गुणः ।
Another and, Of the great at a distance-apprehension, in proximity heroism (is) a quality;

विपत्तौ च महाँल्लोके धीरतामनुगच्छति ॥४४॥
in adversity and a great man in the world firmness evinces. (44)

अन्यच्च । प्रत्यूहः सर्वसिद्धीनामुत्तापः प्रथमः किल ।
Another and, An obstacle of all-successes (is) ardour first surely;

अतिशीतलमप्यंभः किं भिनत्ति न भूभृतः ॥४५॥
Exceedingly-cold even water (what) does it break not mountains. (45)

विशेषतश्च महाबलो ऽसौ चित्रवर्णो राजा ।
Especially and of great-strength this Chitravarṇa king.

यतः । बलिना सह योद्धव्यमिति नास्ति निदर्शनं ।
For, 'A strong one with to be battled' thus not is an ordinance,

तद्युद्धं हस्तिना सार्धं नराणां मृत्युमावहेत् ॥४६॥
that battle an elephant with of men death may bring. (46)

अन्यच्च । स मूर्खः कालमप्राप्य यो ऽपकर्तरि वर्तते ।
Another and, He (is) a fool, (proper) time not-having found who upon an opponent turns;

कलिर्बलवता सार्धं कीटपक्षोद्यमो यथा ॥४७॥
fighting a strong one with (is) insect-wings-fluttering as. (47)

किंच । कौर्मं संकोचमास्थाय प्रहारमपि मर्षयेत् ।
Moreover, To tortoise-like contraction having resorted a blow even he should suffer,

प्राप्तकाले तु नीतिज्ञ उत्तिष्ठेत्क्रूरसर्पवत् ॥४८॥
at the arrived-opportunity however the policy-knowing should stand up an enraged-serpent-like. (48)

महत्यल्पे ऽप्युपायज्ञः सममेव भवेत्क्षमः ।
Against a great, against a small one also one in expedients-skilled equally indeed will be strong,

समुन्मूलयितुं वृक्षांस्तृणानीव नदीरयः ॥४९॥
to uproot trees grass as a river's-current (is prepared). (49)

अतस्तद्दूतो ऽप्याश्वास्य तावद्ध्रियतां
Therefore his-messenger also, having made (him) comfortable, so long may be detained

यावद्दुर्गः सज्जीक्रियते ।
until a fortress is made ready.

यतः । एकः शतं योधयति प्राकारस्थो धनुर्धरः ।
For, One a hundred fights on a wall-standing bow-holder,

शतं शतसहस्राणि तस्माद्दुर्गं विशिष्यते ॥५०॥
hundred hundred-thousands, therefore a fortress is preferred. (50)

किंच । अदुर्गो विषयः कस्य नारेः परिभवास्पदं ।
Moreover, Without-a fortress a district of what not enemy for defeat-an object?

अदुर्गो ऽनाश्रयो राजा पोतच्युतमनुष्यवत् ॥५१॥
without-fortress without-support a king (is) from a boat-fallen-man-like. (51)

दुर्गं कुर्यान्महाखातमुच्चप्राकारसंयुतं ।
A fortress he should make with a large-ditch, with high-walls-supplied,

सयंत्रं सजलं शैलसरिन्मरुवनाश्रयं ॥५२॥
with-engines, with-water, by rock-river-desert-wood-supported. (52)

विस्तीर्णतातिवैषम्यं रसधान्येध्मसंग्रहः ।
Extensiveness, exceeding-steepness, of liquor-grain-fuel-a store

प्रवेशश्चापसारश्च सप्तैता दुर्गसंपदः ॥५३॥
an entrance and, egress and, seven these fortress-excellences. (53

राजाह । दुर्गानुसंधाने को नियुज्यतां । चक्रो ब्रूते ।
The king says: In a fort's-construction who shall be employed? The Chakravâka says:

यो यत्र कुशलः कार्ये तं तत्र विनियोजयेत् ।
Who where clever in a work, him there he should employ;

कर्मस्वदृष्टकर्मा यः शास्त्रज्ञोऽपि विमुह्यति ॥५४॥
in works, not-(having) seen-work who, science-knowing even is perplexed. (54)

तदाहूयतां सारसः । तथानुष्ठिते सत्यागतं सारस-
Therefore let be called the Sârasa! Thus accomplished being, approached the Sârasa

मालोक्य राजोवाच । भो सारस त्वं सत्वरं दुर्गमनुसंधेहि ।
having seen, the king said: O Sârasa, thou with-haste a fortress prepare!

सारसः प्रणम्योवाच । देव दुर्गं तावदिदमेव चिरात्सुनिरूपित-
The Sârasa having bowed said: Sire, a fortress already this verily since long well-selected

मास्ते महत्सरः । किंत्वत्र मध्यवर्तिद्वीपे द्रव्यसंग्रहः कार्यतां ।
stands, a great pond. However here on the in the middle-situated-island a provision-store let be made.

यतः । धान्यानां संग्रहो राजन्नुत्तमः सर्वसंग्रहात् ।
For, Of grain a store, O king, (is) better than any (other)-store,

निक्षिप्तं हि मुखे रत्नं न कुर्यात्प्राणधारणं ॥५५॥
cast for into the mouth a jewel not will make life-support. (55)

किंच । ख्यातः सर्वरसानां हि लवणो रस उत्तमः ।
Moreover, Called (is) of all-flavours truly salt the flavour best,

गृहीतं च विना तेन व्यंजनं गोमयायते ॥५६॥
received and without it a condiment is like cowdung. (56)

राजाह । सत्वरं गत्वा सर्वमनुतिष्ठ । पुनः प्रविश्य
The king says: With-haste going every thing accomplish! Again having entered

प्रतीहारो ब्रूते । देव सिंहलद्वीपादागतो मेघवर्णो नाम वायसः
the warder says: Sire, from Siṁhala-dvîpa arrived Meghavarṇa by name a crow

सपरिवारो द्वारि तिष्ठति । देवपादं द्रष्टुमिच्छति । राजाह ।
with-retinue at the door stands. Your Majesty's-foot to see he desires. The king says:

काकाः पुनः सर्वज्ञा बहुद्रष्टारश्च । तद्भवति संग्राह्य
Crows surely (are) every thing-knowing much-seeing and. 'Therefore he is to be received

इत्यनुवर्तते। चक्रो ब्रूते। देव अस्त्येवं किंतु काकः स्थलचरस्
thus follows. The Chakravâka says: Sire, it is thus, however the crow (is) a land-goer,

तेनास्मद्विपक्षे नियुक्तः कथं संग्राह्यः। तथा चोक्तं।
therefore on the to us-opposed side engaged; how to be received? Thus and said:

आत्मपक्षं परित्यज्य परपक्षेषु यो रतः।
His own-side forsaking in the enemy's-side who delights,

स परैर्हन्यते मूढो नीलवर्णसृगालवत् ॥५७॥
he by the enemies is slain, the fool, the blue-coloured-jackal-like. (57)

राजोवाच। कथमेतत्। मंत्री कथयति। अस्त्यरण्ये कश्चिच्छृगालः
The king said: How that? The minister relates: There is in a wood some jackal

स्वेच्छया नगरोपांते भ्राम्यन्नीलीभांडे पतितः
according to his-desire in a town's-neighbourhood roaming in an indigo-vat fallen,

पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृतवत्संदर्श्य
afterwards thence to get out unable in the morning himself death-like showing

स्थितः। अथ नीलीभांडस्वामिना मृत इति ज्ञात्वा तस्मात्
remained. Then by the indigo-vat's-owner, 'dead' thus thinking from it

समुत्थाप्य दूरे नीत्वापसारितस्तस्मात्पलायितः। ततो
having lifted (him) up afar having carried (him) thrown away thence escaped. Then

ऽसौ वनं गत्वा स्वकीयमात्मानं नीलवर्णमवलोक्याचिंतयत्।
he to a wood having gone his self blue-coloured seeing thought:

अहमिदानीमुत्तमवर्णस्तदाहं स्वकीयोत्कर्षं किं न साधयामि। इत्या-
I now of the finest-colour*, then I my-exaltation why not accomplish? Thus

लोच्य सृगालानाहूय तेनोक्तं। अहं भगवत्या वनदेवतया
having reflected the jackals having called by him said: I by the holy forest-goddess

स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषिक्तः। तदद्या-
with her own-hand in the wood-sovereignty with all-herbs'-essence anointed. Then to-day

रभ्यारण्ये ऽस्मदाज्ञया व्यवहारः कार्यः। सृगालाश्च
beginning in the wood according to my-order administration to be made. The jackals and

तं विशिष्टवर्णमवलोक्य साष्टांगपातं प्रणम्योचुः।
him of distinguished-colour seeing with the eight-limbs'-prostration having bowed said:

* This means at the same time, 'of the highest caste.'

यथाज्ञापयसे देव इति। अनेनैव क्रमेण सर्वेष्वरण्यवासिष्वा-
'As thou commandest, Sire' thus. In this very way over all wood-inhabitants

धिपत्यं तस्य बभूव। ततस्तेन स्वज्ञातिभिरावृतेनाधिक्यं
the sovereignty of him was. Then by him by his-relations surrounded supremacy

साधितं। ततस्तेन व्याघ्रसिंहादीनुत्तमपरिजनान्
(was) accomplished. Afterwards by him, tigers-lions-&c. as highest-attendants

प्राप्य सदसि शृगालानवलोक्य लज्जमानेनावज्ञया
having received in the assembly upon the jackals looking down, being ashamed, through contempt

स्वज्ञातयः सर्वे दूरीकृताः। ततो विषण्णाञ्शृगालानवलोक्य
his-relations all (were) removed. Then dejected the jackals seeing

केनचिद्वृद्धशृगालेनैतत्प्रतिज्ञातं। मा विषीदत यदनेनानभिज्ञेन
by some old-jackal this (was) promised: Not do despair, because by him ignorant

नीतिविदो मर्मज्ञा वयं स्वसमीपात्परिभूताः। तद्यथायं
policy-knowing with secrets-acquainted we from his-proximity removed. Then that he

नश्यति तथा विधेयं। यतो ऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः
perishes, thus to be managed. For those tigers-&c. by the colour-merely-deceived

शृगालमज्ञात्वा राजानमिमं मन्यंते। तद्यथायं परिचितो भवति
the jackal not-recognising king him think. Then that he detected is,

तथा कुरुत। तत्र चैवमनुष्ठेयं। यतः सर्वे संध्यासमये
thus act! There and thus to be executed: When (you) all at twilight-time

संनिधाने महारावमेकदैव करिष्यथ ततस्तं शब्दमाकर्ण्य
in (his) proximity a great-howl at once together will make, then that noise having heard

जातिस्वभावात्तेनापि शब्दः कर्तव्यः। ततस्तथानुष्ठिते
through his race-nature by him also noise to be made. Then thus accomplished

सति तद्वृत्तं।
being that happened.

यतः। यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः।
For, What natural disposition namely of whom is, that always hard-to be overcome;

श्वा यदि क्रियते राजा तत्किं नाश्नात्युपानहं ॥५८॥
a dog if is made king, then (what?) not does he gnaw the shoe? (58)

ततः शब्दादभिज्ञाय स व्याघ्रेण हतः। तथा चोक्तं।
Then from the noise having recognised (him) he by a tiger killed. Thus and said,

छिद्रं मर्म च वीर्यं च सर्वं वेत्ति निजो रिपुः।
A defect, the heart and, the power and, all knows one's own enemy,

दहत्यंतर्गतश्चैव शुष्कं वृक्षमिवानलः ॥५९॥
he burns having entered and verily a dry tree as fire. (59)

अतो ऽहं ब्रवीमि। आत्मपक्षं परित्यज्येत्यादि।
Therefore I say: His own-side forsaking &c.

राजाह। यद्येवं तथापि दृश्यतां तावदयं दूरादागतः।
The king says: If (it is) so, thus even let be seen at least this one from afar approached!

तत्संग्रहे विचारः कार्यः। चक्रो ब्रूते। देव प्रणिधिः
Then about the reception deliberation to be made. The Chak. says: Sire, a spy (is)

प्रहितो दुर्गश्च सज्जीकृतः। अतः शुको ऽप्यानीय
despatched, the fortress and prepared. Therefore the parrot also having led (him) near

प्रस्थाप्यतां। यतः।
may be sent away! For,

नंदं जघान चाणक्यस्तीक्ष्णदूतप्रयोगतः।
Nanda slew Chânakya by a sharp-ambassador-employing,

तद्दूरांतरितं दूतं पश्येद्वीरसमन्वितः ॥६०॥
therefore widely-separated an ambassador he should see by heroes-surrounded. (60)

ततः सभां कृत्वाहूतः शुकः काकश्च। शुकः
Then an assembly having made, (was) called the parrot, the crow and. The parrot

किंचिदुन्नतशिरा दत्तासन उपविश्य ब्रूते। भो हिरण्यगर्भ
with a little-raised-head on a presented-seat having sat down says: O Hiraṇyagarbha,

महाराजाधिराजः श्रीमच्चित्रवर्णस्त्वां समाज्ञापयति। यदि जीवितेन
of great-kings-the sovereign the blessed-Chitravarṇa thee commands: If of life

श्रिया वा प्रयोजनमस्ति तदा सत्वरमागत्यास्मच्चरणौ प्रणम
of fortune or use is, then with-haste having approached before-our feet bow,

न चेदवस्थातुं स्थानांतरं चिंतय। राजा सकोपमाह। आः को
not if, for to reside of another place think! The king with-anger says: Ha, some

ऽप्यस्माकं पुरतो नास्ति य एनं गलहस्तयति। उत्थाय मेघवर्णो
of us in front not is, who that one by the neck seizes? Up-rising Meghavarṇa

ब्रूते। देवाज्ञापय हन्मि दुष्टं शुकं। सर्वज्ञो राजानं काकं च
says: Sire, command! I kill the wretched parrot. Sarvajña the king the crow and

शांत्वयन्ब्रूते। शृणु तावत्।
pacifying says: Listen first,

न सा सभा यत्र न संति वृद्धा वृद्धा न ते ये न वदंति धर्मं।
Not (is) that a council, where not are elders, elders (are) not those who not declare the law,

धर्मः स नो यत्र न सत्यमस्ति सत्यं न तद्यच्छलमभ्युपैति॥६१॥
the law that not surely (is) where not truth is, truth (is) not that; which to deceit approache (61)

यतो धर्मश्चैषः। दूतो म्लेच्छो ऽप्यवध्यः स्याद्राजा दूतमुखो यतः
'For law and this, An ambassador, (being) a barbarian even, inviolable should be, the king the ambassador-as mouth having because

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा॥६२॥
being uplifted even the weapons an ambassador speaks not 'otherwise. (62)

किंच। स्वापकर्षं परोत्कर्षं दूतोक्तैर्मन्यते तु कः।
Moreover, His own-inferiority the enemy's-superiority 'on an ambassador's-words believes truly who

सदैवावध्यभावेन दूतः सर्वं हि जल्पति॥६३॥
Always verily because of (his) inviolable-character an ambassador everything surely talks. (6

ततो राजा काकश्च स्वां प्रकृतिमापन्नौ शुको ऽप्युत्थाय
Then the king the crow and their natural state recovered, the parrot also risin

चलितः। पश्चाच्चक्रवाकेणानीय प्रबोध्य
started. Afterwards by the Chakravâka having led near, having instructed (him)

कनकालंकारादिकं दत्त्वा संप्रेषितो ययौ। शुको ऽपि विंध्या-
gold-ornaments-&c. having given, despatched he departed. The parrot also the Vindhya

चलराजानं प्रणतवान्। राजोवाच। शुक का वार्त्ता कीदृशो ऽसौ
mountain's-king saluted. The king said: Parrot, what news? what like (is) tha

देशः। शुको ब्रूते। देव संक्षेपादियं वार्त्ता। संप्रति युद्धोद्योगः
country? The parrot says: Sire, in brief this news: Now war-commencemen

क्रियतां देशश्चासौ कर्पूरद्वीपः स्वर्गैकदेशो राजा च
let be made! country and that Karpûradvîpa of paradise-a part, the king and

द्वितीयः स्वर्गपतिः कथं वर्णयितुं शक्यते। ततः सर्वाञ्शिष्टानाहूय
a second paradise-lord how be described can? Then all chiefs having called

राजा मंत्रयितुमुपविष्ट आह च। संप्रति कर्तव्यविग्रहे यथा कर्तव्यमु-
the king to deliberate seated says and: Now in the coming-war how to be acted,

पदेशं ब्रूत। विग्रहः पुनरवश्यं कर्तव्यः।
advice speak! War however necessarily to be made.

तथा चोक्तं। असंतुष्टा द्विजा नष्टाः संतुष्टा इव पार्थिवाः।
Thus and said: Discontented twice-borns (are) lost, contented as kings;

सलज्जा गणिका नष्टा निर्लज्जाश्च कुलस्त्रियः॥६४॥
with-modesty a mistress (is) lost, immodest and noble-women. (64)

दूरदर्शी नाम गृध्रो ब्रूते। देव व्यसनितया विग्रहो न विधिः।
Dûradarśin by name the vulture says: Sire, by dissoluteness war (is) not the rule.

यतः। मित्रामात्यसुहृद्वर्गा यदा स्युर्दृढभक्तयः।
For, Of allies-ministers-friends-the assemblages when shall be of firm-attachment,

शत्रूणां विपरीताश्च कर्तव्यो विग्रहस्तदा॥६५॥
of the enemies' the reverse and, to be made (is) war then. (65)

अन्यच्च। भूमिर्मित्रं हिरण्यं च विग्रहस्य फलं त्रयं।
Another and, Territory, a friend, gold and of war the fruit threefold;

यदैतन्निश्चितं भावि कर्तव्यो विग्रहस्तदा॥६६॥
if this decidedly will be, to be made war then. (66)

राजाह। मद्बलं तावदवलोकयतु मंत्री। तदैतेषामुपयोगो
The king says: My-forces first may inspect the minister! Then of them the efficiency

ज्ञायतां। एवमाहूयतां मौहूर्तिकः। निर्णीय शुभलग्नं
may be ascertained! Likewise let be called the astrologer! Ascertaining a lucky-moment

ददातु। मंत्री ब्रूते। तथापि सहसा यात्राकरणमनुचितं।
he may give! The minister says: Thus even with rashness expedition-making improper.

यतः। विशंति सहसा मूढा ये ऽविचार्य द्विषद्बलं।
For, Engage with rashness fools who not-deliberating the enemy's-forces,

खड्गधारापरिष्वंगं लभंते ते सुनिश्चितं॥६७॥
a sword-edge-embrace receive they most assuredly. (67)

राजाह। मंत्रिन् ममोत्साहभंगं सर्वथा मा कृथाः। विजिगीषुर्यथा
The king says: Minister, of me energy-breach wholly not do make! Wishing to conquer how

परभूमिमाक्रामति तथा कथय। गृध्रो ब्रूते। तत्कथयामि। किंतु
an enemy's-country one enters, thus relate! The vulture says: That I relate. However

तदनुष्ठितमेव फलप्रदं।
that executed only (is) fruit-granting.

तथा चोक्तं। किं मंत्रेणाननुष्ठानाच्छास्त्रवित्पृथिवीपतेः।
Thus and said: What with advice without-accomplishment of a science-knowing-earth-lord?

न ह्यौषधपरिज्ञानाद्व्याधेः शांतिः क्वचिद्भवेत् ॥६८॥
not for through medicine-knowledge of a disease cure anywhere can be. (68)

राजादेशश्चानतिक्रमणीयः। यथा श्रुतं तन्निवेदयामि। शृणु।
The king's-command and not to be transgressed. As heard this I make known. Listen,

नद्यद्रिवनदुर्गेषु यत्र यत्र भयं नृप।
At rivers-mountains-woods-difficult roads where where danger, O king,

तत्र तत्र च सेनानीर्यायाद्व्यूहीकृतैर्बलैः ॥६९॥
there there and the army-leader should go with arrayed forces. (69)

बलाध्यक्षः पुरो यायात्प्रवीरपुरुषान्वितः।
The force-superintendant in front should go by the bravest-men-surrounded,

मध्ये कलत्रं स्वामी च कोषः फल्गु च यद्बलं ॥७०॥
in the middle the wife, the prince and, the treasure, weak and what force. (70)

पार्श्वयोरुभयोरश्वा अश्वानां पार्श्वतो रथाः।
on sides both the horses, of the horses by the side the chariots,

रथानां पार्श्वयोर्नागा नागानां च पदातयः ॥७१॥
of the chariots on both sides the elephants, of the elephants (by the side) and the foot-soldiers. (71)

पश्चात्सेनापतिर्यायात्खिन्नानाश्वासयञ्शनैः।
Behind the army-leader should go, the wearied encouraging quietly;

मंत्रिभिः सुभटैर्युक्तः प्रतिगृह्य बलं नृपः ॥७२॥
by the ministers, excellent-warriors accompanied taking up the force the king. (72)

समेयाद्विषमं नागैर्जलाढ्यं समहीधरं।
he should cross the uneven (ground) with elephants, the in water-abounding, hilly,

समममश्वैर्जलं नौभिः सर्वत्रैव पदातिभिः ॥७३॥
a plain with horses, water with boats, everywhere surely with foot-soldiers. (73)

हस्तिनां गमनं प्रोक्तं प्रशस्तं जलदागमे ।
Of elephants the march (is) proclaimed as best on the clouds'-approach,

तदन्यत्र तुरंगाणां पत्तीनां सर्वदैव हि ॥७४॥
that-except of horses, of foot-soldiers at all times verily indeed. (74)

शैलेषु दुर्गमार्गेषु विधेयं नृपरक्षणं ।
Among hills, on difficult-roads to be made king's-guarding,

स्वयोधै रक्षितस्यापि शयनं योगिनिद्रया ॥७५॥
by his-warriors of the guarded even resting (is) with a Yogin's-sleep. (75)

नाशयेत्कर्षयेच्छत्रून्दुर्गकंटकमर्दनैः ।
He should destroy, he should harass the enemies by defile-obstacles-crushing;

परदेशप्रवेशे च कुर्यादाटविकान्पुरः ॥७६॥
on the enemy's-country-entering and he should place the pioneers in front. (76)

यत्र राजा तत्र कोषो विना कोषान्न राजता ।
Where the king, there the treasure; without treasure not kingship;

स्वभृत्येभ्यस्ततो दद्यात्को हि दातुर्न युध्यते ॥७७॥
to his-attendants thereof he should give; who namely for a giver not does fight? (7?

यतः । न नरस्य नरो दासो दासस्त्वर्थस्य भूपते ।
For, Not of man man (is) the slave, the slave but of wealth, O earth-lord!

गौरवं लाघवं वापि धनाधननिबंधनं ॥७८॥
Weight insignificance or also (are) on wealth-and want of wealth-contingent. (78)

अभेदेन च युध्येत रक्षेच्चैव परस्परं ।
Without a break and should he fight, he should defend and verily mutually.

फल्गु सैन्यं च यत्किंचिन्मध्ये व्यूहस्य कारयेत् ॥७९॥
Weak part of the army and what ever, in the middle of the army he should place. (79)

पदातींश्च महीपालः पुरोऽनीकस्य योजयेत् ।
The foot-soldiers and the earth-protector in front of the army should set;

उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ॥८०॥
blockading the enemy he should continue, the realm and of him he should oppress. (80)

स्यंदनाश्वैः समे युध्येदनूपे नौद्विपैस्तथा ।
With chariots-and horse on level ground he should fight, on swampy ground with boats-and elephants likewise;

वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ॥ ८१ ॥
on with trees-and bushes-covered with arrows, with swords-shield-weapons on dry land. (81)

दूषयेच्चास्य सततं यवसान्नोदकेंधनं ।
He should destroy and of him constantly corn-victuals-water-fuel,

भिंद्याच्चैव तडागानि प्राकारान्परिखास्तथा ॥ ८२ ॥
he should break and also the tanks, ramparts, trenches likewise. (82)

बलेषु प्रमुखो हस्ती न तथान्यो महीपतेः ।
Among the forces the chief (is) the elephant, not thus another of a king;

निजैरवयवैरेव मातंगो ऽष्टायुधः स्मृतः ॥ ८३ ॥
with his natural limbs already the elephant (is) eight-weaponed recorded. (83)

बलमश्वश्च सैन्यानां प्राकारो जंगमो यतः ।
The strength (is) the horse and of armies, a bulwark movable because,

तस्मादश्वाधिको राजा विजयी स्थलविग्रहे ॥ ८४ ॥
therefore an in horse-superior king (is) victorious in a land-fight. (84)

तथा चोक्तं । युध्यमाना हयारूढा देवानामपि दुर्जयाः ।
Thus and said: Combatants on horses-mounted (are) for gods even hard-to be defeated;

अपि दूरस्थितास्तेषां वैरिणो हस्तवर्तिनः ॥ ८५ ॥
even afar-standing of them enemies in the hand-being. (85)

प्रथमं युद्धकारित्वं समस्तबलपालनं ।
The first belligerent's-duty (is) the entire-forces'-preservation;

दिङ्मार्गाणां विशोधित्वं पत्तिकर्म प्रचक्ष्यते ॥ ८६ ॥
of the country-roads the clearing the infantry-business is proclaimed. (86)

स्वभावशूरमस्त्रज्ञमविरक्तं जितश्रमं ।
A by its own-nature-brave, in arms-skilled, not-disloyal, overcoming-fatigues,

प्रसिद्धक्षत्रियप्रायं बलं श्रेष्ठतमं विदुः ॥ ८७ ॥
of renowned-Kshatriyas-chiefly consisting force the best they consider. (87)

यथा प्रभुकृतान्मानाद्युध्यंते भुवि मानवाः ।
As through by the commander-bestowed honour fight in the world men,

न तथा बहुभिर्दत्तैर्द्रविणैरपि भूपतेः ॥ ८८ ॥
not thus for many given treasures even of an earth-lord. (88)

वरमल्पबलं सारं न कुर्यान्मुंडमंडलीं ।
Better (is) a small-force excellent; not should he make a bald heads'-host;

कुर्यादसारभंगो हि सारभंगमपि स्फुटं ॥ ८९ ॥
there will make of the worthless-the breach surely of the excellent-breach even evidently. (89)

अप्रसादो ऽनधिष्ठानं देयांशहरणं च यत् ।
Want-of favour, not-superintending, ration-appropriation and which,

कालयापो ऽप्रतीकारस्तद्वैराग्यस्य कारणं ॥ ९० ॥
procrastination, non-redress, this (is) of disaffection the cause. (90)

अपीडयन्बलं शत्रूञ्जिगीषुरतिषेलयेत् ।
Not-distressing (his) force the enemies one wishing to conquer should cause to march much;

सुखं साध्यं द्विषां सैन्यं दीर्घयानप्रपीडितं ॥ ९१ ॥
easily to be defeated (is) of enemies an army by long-marches-distressed. (91)

दायादादपरो मंत्रो नास्ति भेदकरो द्विषां ।
Than a pretender another design not is destruction-causing of enemies,

तस्मादुत्थापयेद्यत्नाद्दायादं तस्य विद्विषः ॥ ९२ ॥
therefore should he raise up with pains a pretender to that enemy. (92)

संधाय युवराजेन यदिवा मुख्यमंत्रिणा ।
Having combined with the heir apparent or with the chief-minister,

अंतःप्रकोपनं कार्यमभियोक्तुः स्थिरात्मनः ॥ ९३ ॥
inward-irritation (is) to be caused by the assailant resolute-minded. (93)

क्रूरं मित्रं रणे चापि भंगं दत्त्वा विघातयेत् ।
The faithless ally in battle and also, overthrow having given, he should destroy,

अथवा गोग्रहाकृष्ट्या तल्लक्ष्याश्रितबंधनात् ॥ ९४ ॥
or by cattle-capture-carrying off, through his-plot-followers-enslaving. (94)

स्वराज्यं वासयेद्राजा परदेशापवाहनात् ।
His own-realm should populate a king by from the enemy's-country-leading away,

अथवा दानमानाभ्यां वासितं धनदं हि तत् ॥ ९५ ॥
or by generosity-and patronage; populated revenue-yielding (is) certainly that. (95)

राजाह । आः किं बहुनोदितेन ।
The king says: Oh, what with much talk?

आत्मोदयः परग्लानिर्द्वयं नीतिरितीयती ।
Self-exaltation, the enemy's-fall, both policy thus so great;

तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतीयते ॥९६॥
this admitting by the prudent eloquence is understood. (96)

मंत्रिणा विहस्योच्यते । सर्वमेतद्विशेषतश्चोच्यते । किंतु ।
By the minister smiling is said: All this most particularly even is said. However,

अन्यदुच्छृंखलं सत्त्वमन्यच्छास्त्रनियंत्रितं ।
One (is) unrestrained being, the other by laws-governed,

सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥९७॥
the same-location namely of light-and darkness whence? (97)

तत उत्थाय राजा मौहूर्तिकावेदितलग्ने प्रस्थितः । अथ
Then having risen the king at by the astrologer-appointed-time set out.

प्रहितप्रणिधिर्हिरण्यगर्भमागत्योवाच । देव समागतप्रायो
the despatched-spy Hiranyagarbha having approached said: Sire, arrived-almos

राजा चित्रवर्णः संप्रति मलयपर्वताधित्यकायां समावासितकटको
king Chitravarṇa at present on the Malaya-mountain's-table land having pitched-(his) cam

ऽनुवर्तते । दुर्गशोधनं प्रतिक्षणमनुसंधातव्यं यतो ऽसौ गृध्रो
remains. Fortress-clearance* at-the moment (is) to be instituted, for that vultur

महामंत्री । किंच केनचित्सह तस्य विश्वासकथा-
(is) a great-minister. Moreover somebody with, of him through confidential-

प्रसंगेनैव तदिंगितमवगतं मया यदनेन को ऽप्यस्मद्दुर्गे
conversation verily this hint understood by me, that by him somebody in our-fortress

प्रागेव नियुक्तः । चक्रो ब्रूते । देव काक एवासौ संभवति ।
before already installed. The Chakravâka says: Sire, the crow only that can be

राजाह । न कदाचिदेतत् । यद्येवं तदा कथं तेन शुकस्या-
The king says: Not ever that. If thus, then why by him of the parrot

भिभवोद्योगः कृतः । अपरं च । शुकस्यागमनात्तस्य विग्रहोत्साहः ।
defeat-effort made? Another and: Since the parrot's approach of that one the war-exertion;

* Removal of all suspicious characters.

स चिराद्वास्ते । मंत्री ब्रूते । तथाप्यागंतुः शंकनीयः ।
he since long here stays. The minister says: Thus even a stranger to be suspected.

राजाह । आगंतुका हि कदाचिदुपकारका दृश्यंते । शृणु ।
The king says: Strangers surely sometimes serviceable are seen. Listen,

परो ऽपि हितवान्बंधुर्बंधुरप्यहितः परः ।
A stranger even, (if) kind, (is) a relation, a relation even, (if) unkind, (is) a stranger;

अहितो देहजो व्याधिर्हितमारण्यमौषधं ॥९८॥
inauspicious (is) in the body-generated a disease, auspicious in woods grown a drug. (98)

अपरं च । आसीद्वीरवरो नाम शूद्रकस्य महीभृतः ।
Another and, There was Vîravara by name of S'ûdraka the king

सेवकः स्वल्पकालेन स ददौ सुतमात्मनः ॥९९॥
an attendant, in very-short-time he gave the son of himself. (99)

चक्रः पृच्छति । कथमेतत् । राजा कथयति । अहं पुरा शूद्रकस्य
The Chakravâka asks: How that? The king relates: I formerly of S'ûdraka

राज्ञः क्रीडासरसि कर्पूरकेलिनाम्नो राजहंसस्य पुत्र्या
the king on a pleasure-lake of the Karpûrakeli-named flamingo the daughter

कर्पूरमंजर्या सहानुरागवानभवं । तत्र वीरवरो नाम महाराजपुत्रः
Karpûramañjarî with in love was. There Vîravara by name a great-king's-son

कुतश्चिद्देशादागत्य राजद्वारमुपगम्य प्रतीहारमुवाच ।
from some country having arrived to the king's-door having gone the warder addressed:

अहं तद्वेतनार्थी राजपुत्रः । राजदर्शनं कारय । ततस्तेनासौ
I his-service-seeking a king's-son. Of the king-seeing let me make! Then by him he

राजदर्शनं कारितो ब्रूते । देव यदि मया सेवकेन
of the king-seeing allowed to make says: Sire, If for me as an attendant

प्रयोजनमस्ति तदास्मद्वर्तनं क्रियतां । शूद्रक उवाच । किं ते
occasion there is, then our-pay let be fixed! S'ûdraka said: What of thee

वर्तनं । वीरवरो ब्रूते । प्रत्यहं सुवर्णपंचशतानि देहि । राजाह ।
the pay? Vîravara says: Daily of Suvarṇas-five hundred give! The king says:

का ते सामग्री । वीरवरो ब्रूते । द्वौ बाहू तृतीयश्च खड्गः ।
What of thee the retinue? Vîravara says: Two arms, as third and a sword.

राजाह। नैतच्छक्यं। तच्छ्रुत्वा वीरवरश्चलितः। अथ
The king says: Not (is) this possible. This having heard Vîravara departed. Then

मंत्रिभिरुक्तं। देव दिनचतुष्टयस्य वर्तनं दत्त्वा ज्ञायतामस्य
by the ministers said: Sire, four days' pay giving let be ascertained of him

स्वरूपं किमुपयुक्तो ऽयमेतावद्वर्तनं गृह्णात्यनुपयुक्तो वेति।
his-character, whether worthy he so much pay receives, unworthy or, thus.

ततो मंत्रिवचनादाहूय वीरवराय तांबूलं दत्त्वा
Then upon the ministers'-advice having called (him), to Vîravara betel having given,

पंचशतानि सुवर्णानि दत्तानि तद्विनियोगश्च राज्ञा
five-hundred Suvarṇas (were) given, of that-the application and by the king

सुनिभृतं निरूपितः। तदर्धं वीरवरेण देवेभ्यो ब्राह्मणेभ्यो
very-privately watched. Of that-one half by Vîravara for the gods to the Brâhmans

दत्तं स्थितस्यार्धं दुःखितेभ्यस्तदवशिष्टं
(was) given away, of the remaining one half to the needy, of that-the remainder

भोज्यव्ययविलासव्ययेन। एतत्सर्वं नित्यकृत्यं कृत्वा
through food-expenditure-and amusement-expenditure. This all as a pious-practice doing

राजद्वारमहर्निशं खड्गपाणिः सेवते यदा च राजा स्वयं
the king's-door day and night sword-in hand he watches, when and the king himself

समादिशति तदा स्वगृहमपि याति। अथैकदा कृष्णचतुर्दश्यां
commands, then to his own-house also he goes. Now once of the dark (half)-on the fourteenth

रात्रौ राजा स करुणं क्रंदनध्वनिं शुश्राव। शूद्रक उवाच। कः
at night king that a piteous weeping-noise heard. S'ûdraka said: Who,

को ऽत्र द्वारि। तेनोक्तं। देवाहं वीरवरः। राजोवाच। क्रंद-
who there at the door? By him said: Sire, I Vîravara. The king said: Of the

नानुसरणं क्रियतां। वीरवरो यथाज्ञापयति देव इत्युक्त्वा
weeping-going after let be made! Vîravara, 'as commands Your Majesty' thus saying,

चलितः। राज्ञा च चिंतितं। न तदुचितं। अयमेकाकी राजपुत्रो
departed. By the king and reflected: Not this proper. This alone king's-son

मया सूचीभेद्ये तमसि प्रेरितः। तदनुगत्वा किमे-
by me in with a needle-pierceable darkness despatched. Therefore following, 'what

तदिति निरूपयामि । ततो राजापि खड्गमादाय तदनुसरण-
that' thus I investigate. Then the king also, a sword having taken of him-following-

क्रमेण नगराद्बहिर्निर्जगाम । गत्वा च वीरवरेण सा रुदती
by way from the town out went. Having gone and by Vîravara that weeping,

रूपयौवनसंपन्ना सर्वालंकारभूषिता काचित्स्त्री दृष्टा पृष्टा
with beauty-and youth-endowed with all-ornaments-decorated some woman, seen asked

च । का त्वं किमर्थं रोदिषि । स्त्रियोक्तं । अहमेतस्य
and: Who thou? wherefore dost thou weep? By the woman said: I of that

शूद्रकस्य राजलक्ष्मीश्चिरादेतस्य भुजच्छायायां महता सुखेन
S'ûdraka the king's-Fortune since long of him in the arm-shade with great happiness

विश्रांतेदानीमन्यत्र गमिष्यामि । वीरवरो ब्रूते । यत्रापायः
having reposed, now to another place shall go. Vîravara says: Where departure,

संभवति तत्रोपायो ऽप्यस्ति । तत्कथं स्यात्पुनरिहावलंबनं
is possible, there approach also is. Therefore, how might be again here residence

भवत्याः । लक्ष्मीरुवाच । यदि त्वमात्मनः पुत्रं शक्तिधरं द्वात्रिंशल्ल-
of you? Fortune said: 'If thou of thyself the son S'aktidhara, with thirty-two-

क्षणोपेतं भगवत्याः सर्वमंगलाया उपहारीकरोषि
(auspicious) marks-endowed, of the venerable all-auspicious-one *, an offering-makest,

तदाहं पुनरत्र सुचिरं निवसामीत्युक्त्वादृश्याभवत् । ततो
then I again here for very-long dwell' thus saying invisible she became. Then

वीरवरेण स्वगृहं गत्वा निद्रायमाणा स्ववधूः प्रबोधिता पुत्रश्च ।
by Vîravara to his-house having gone sleeping his-wife (was) awakened, the son and.

तौ निद्रां परित्यज्योत्थायोपविष्टौ । वीरवरस्तत्सर्वं
Those two sleep having renounced having risen sat down. Vîravara that whole

लक्ष्मीवचनमुक्तवान् । तच्छ्रुत्वा सानंदः शक्तिधरो ब्रूते । धन्यो
Fortune's-speech related. That having heard with-joy S'aktidhara says: Happy (am)

ऽहमेवंभूतः स्वामिराज्यरक्षार्थं यन्ममोपयोगः श्लाघ्यः ।
I, such for the master's-sovereignty's-preservation's-sake that of me use praiseworthy!

तत्को ऽधुना विलंबस्य हेतुः । एवंविधे कर्मणि देहस्य विनियोगः
Then what now for delay cause? In such an action of the body employment (is)

* Name of a deity.

श्लाघ्यः । यतः ।
praiseworthy. For,

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् ।
Riches, life and even, for another's-sake the wise should give-up,

सन्निमित्ते वरं त्यागो विनाशे नियते सति ॥१००॥
for good's-sake preferable the sacrifice, destruction destined being. (100)

शक्तिधरमातोवाच । यद्येतन्न कर्तव्यं तत्केनाप्यन्येन कर्मणा
S'aktidhara's-mother said: If this not to be done, then by which possible other act

मुख्यस्य महावर्तनस्य निष्क्रयो भविष्यति । इत्यालोच्य सर्वे सर्व-
of the excellent great-pay requital will be? Thus having reflected all of the all-

मंगलायाः स्थानं गताः । तत्र सर्वमंगलां संपूज्य
auspicious one to the residence gone. There the all-auspicious one having worshipped

वीरवरो ब्रूते । देवि प्रसीद विजयतां विजयतां शूद्रको
Vîravara says: 'O goddess, be pleased! Let be victorious let be victorious S'ûdraka

महाराजो गृह्यतामुपहार इत्युक्त्वा पुत्रस्य शिरश्चिच्छेद ।
the great-king! Let be accepted (my) offering' thus saying the son's head he cut off.

ततो वीरवरश्चिंतयामास । गृहीतराजवर्तनस्य निस्तारः कृतः । अधुना
Then Vîravara reflected: Of the received-king's-pay acquittance made. Now

निष्पुत्रस्य जीवनेनालमित्यालोच्यात्मनः शिरश्छेदः कृतः ।
of a sonless man with the life enough! thus considering of himself head-cutting made.

ततः स्त्रियापि स्वामिपुत्रशोकार्तया तदनुष्ठितं ।
Then by the woman also with for husband-and son-sorrow-pained that accomplished.

तत्सर्वं दृष्ट्वा राजा साश्चर्यं चिंतयामास ।
That all having seen the king with astonishment was thinking:

जीवंति च म्रियंते च मद्विधाः क्षुद्रजंतवः ।
There live and, there die and me-like little-creatures;

अनेन सदृशो लोके न भूतो न भविष्यति ॥१०१॥
to this one similar in the world not has been, not will be. (101)

तदेतेन परित्यक्तेन मम राज्येनाप्यप्रयोजनं । ततः शूद्रकेणापि
Then of him deprived of me of the kingdom even no-use. Then by S'ûdraka also

स्वशिरश्छेत्तुं खड्गः समुत्थापितः। अथ भगवत्या सर्वमंगलया
his-head to cut off the sword (was) raised up. Now by the venerable all-auspicious one

राजा हस्ते धृत उक्तश्च। पुत्र प्रसन्नास्मि ते।
the king by the hand held accosted and: My son, favourable am I to thee.

एतावता साहसेनालं। जीवनांते ऽपि तव राज्यभंगो नास्ति।
With such rashness enough! To (thy) life's-end even of thee kingdom-loss not is.

राजा च स्वष्टांगपातं प्रणम्योवाच। देवि किं मे
The king and with-prostration having saluted (her) said: Goddess, what of me

राज्येन जीवितेन वा किं प्रयोजनं। यद्यहमनुकंपनीयस्तदा ममा-
of the kingdom, of life or what use? If I (am) to be pitied, then of me

युःशेषेणायं सदारपुत्रो वीरवरो जीवत्वन्यथाहं यथाप्राप्तिं
for the life-rest this with-wife-and son Vîravara may live, otherwise I according to-finding

गतिं गच्छामि। भगवत्युवाच। पुत्र अनेन ते सत्योत्कर्षेण
the path go. The venerable one said: Son, with this of thee true-nobility

भृत्यवात्सल्येन च तव तुष्टास्मि। गच्छ। विजयी भव। अय-
for attendants-tenderness and of thee satisfied I am. Go! Victorious be! This

मपि सपरिवारो राजपुत्रो जीवत्वित्युक्त्वा देव्यदृश्याभवत्।
also with-family king's-son may live! thus saying the goddess invisible became.

ततो वीरवरः सपुत्रदारो गृहं गतः। राजापि तैरलक्षितः
Then Vîravara with son-and wife home gone. The king also by them not-perceived

सत्वरमंतःपुरं प्रविष्टः। अथ प्रभाते वीरवरो द्वारस्थः
with-haste the palace entered. Now in the morning Vîravara at the door-standing

पुनर्भूपालेन पृष्टः सन्नाह। देव सा रुदती मामवलोक्या-
again by the king asked being says: Sire, that weeping (woman) me having seen

दृश्याभवत्। न काप्यन्या वार्त्ता विद्यते। तद्वचनमाकर्ण्य
invisible became. Not any other tiding is known. His-word having heard

राजाचिंतयत्। कथमयं श्लाघ्यो महासत्त्वः। यतः।
the king thought: How (is) he to be praised, of great-excellence? For,

प्रियं ब्रूयादकृपणः शूरः स्यादविकत्थनः।
Kind (words) should he speak not-doleful; a hero he should be not-boasting;

दाता नापात्रवर्षी च प्रगल्भः स्यादनिष्ठुरः ॥१०२॥
generous not upon the unworthy-showering and; confident should he be not-harsh. (102)

एतन्महापुरुषलक्षणमेतस्मिन्सर्वमस्ति । ततः स राजा प्रातः
This great-man's-characteristic in this one entire is. Then that king early

शिष्टसभां कृत्वा सर्ववृत्तांतं प्रस्तुत्य प्रसा-
of the chiefs-an assembly having made, the whole-event having made known, through

दात्तस्मै कर्णाटराज्यं ददौ । तत्किमागंतुको जातिमा-
favour to him the Karṇâṭa-kingdom gave. Then why (is) a stranger by nature-

त्राद्दुष्टः । तत्राप्युत्तमाधममध्यमाः संति । चक्रवाको ब्रूते ।
already evil? There also highest-lowest-middlings are. The Chakravâka says:

यो ऽकार्यं कार्यवच्छास्ति स किं मंत्री नृपेच्छया ।
Who the improper proper-like advises, (is) he (what?) a minister, according to the king's-desire?

वरं स्वामिमनोदुःखं तन्नाशो न त्वकार्यतः ॥१०३॥
better (is) a master's-heart-pain, his-destruction not however through the improper. (103)

वैद्यो गुरुश्च मंत्री च यस्य राज्ञः प्रियः सदा ।
The physician, the spiritual guide and, the minister and of which king dear always,

शरीरधर्मकोषेभ्यः क्षिप्रं स परिहीयते ॥१०४॥
by the body-virtue-treasure quickly he is forsaken. (104)

शृणु देव । पुण्याल्लब्धं यदेकेन तन्ममापि भविष्यति ।
Listen, Sire: 'Through virtue obtained what by one, that of me also will be,'

हत्वा भिक्षुं महालोभान्निध्यर्थी नापितो हतः ॥१०५॥
having killed a beggar through great-covetousness treasure-seeking the barber (was) killed (105)

राजा पृच्छति । कथमेतत् । मंत्री कथयति । अस्त्ययोध्यायां चूडा-
The king asks: How that? The minister relates: There is in Ayodhyâ Chûdâ-

मणिर्नाम क्षत्रियः । तेन धनार्थिना महता क्लेशेन भगवां-
maṇi by name a Kshatriya. By him wealth-seeking with great pain the venerable

श्चंद्रार्धचूडामणिश्चिरमाराधितः । ततः क्षीणपापो ऽसौ
moon's-half-as crest-jewel bearing long worshipped. Then with destroyed-sin he,

स्वप्ने दर्शनं दत्त्वा भगवदादेशाद्यक्षेश्वरेण-
in sleep a vision having given, upon His Holiness'-command by the Yaksha-lord (was)

दिष्टः। यत्त्वमद्य प्रातः क्षौरं कृत्वा लगुडं हस्ते
instructed: When thou to-day early, shaving having made, a stick in hand

कृत्वा गृहे निभृतं स्थास्यसि ततो ऽस्मिन्नेवांगने समागतं
having taken in the house secretly wilt stay, then in this very court having approached

भिक्षुं पश्यसि। तं निर्दयं लगुडप्रहारेण हनिष्यसि। ततः
a beggar thou seest. Him without-pity with stick-beating thou shalt kill. Then

सुवर्णकलशो भविष्यति तेन त्वया यावज्जीवं सुखिना भवितव्यं।
a gold-pot he will be, with that by thee as long as-thou livest comfortable to be.

ततस्तथानुष्ठिते तद्वृत्तं। तत्र क्षौरकरणायानीतेन
Then thus (it being) accomplished that happened. There the shaving-to do by the fetched

नापितेनालोक्य चिंतितं। अये निधिप्राप्तेरयमुपायः। अहमप्येवं
barber, having looked on, reflected: Ah, of treasure-acquisition this a way. I also thus

किं न करोमि। ततः प्रभृति नापितः प्रत्यहं तथाविधो लगुडहस्तः
why not do? Thence forward the barber daily in such a state stick-in hand

सुनिभृतं भिक्षोरागमनं प्रतीक्षते। एकदा तेन प्राप्तो भिक्षुर्लगुडेन
very-secretly a beggar's approach awaits. Once by him caught a beggar with the stick

व्यापादितः। तस्मादपराधात्सो ऽपि नापितो राजपुरुषैर्व्यापादितः।
killed. For that offence that also barber by the king's-men killed.

अतो ऽहं ब्रवीमि। पुण्याल्लब्धं यदेकेनेत्यादि। राजाह।
Therefore I say: Through virtue obtained what by one etc. The king says:

पुरावृत्तकथोद्गारैः कथं निर्णीयते परः।
By old-events'-tales-bringing up how is found out a stranger,

स्यान्निष्कारणबंधुर्वा किंवा विश्वासघातकः ॥१०६॥
(whether) he be without-motive-a friend either or a confidence-betrayer? (106)

यातु। प्रस्तुतमनुसंधीयतां। मलयाधित्यकायां चेच्चित्रवर्णस्
Let it go! The matter in hand let be arranged! On the Malaya's-table land if Chitravarṇa,

तदधुना किं विधेयं। मंत्री वदति। देव आगतप्रणिधिमुखान्
then now what to be done? The minister says: Sire, from the arrived-spy's-mouth

मया श्रुतं तन्महामंत्रिणो गृध्रस्योपदेशे यच्चित्रवर्णेनानादरः
by me heard, of his-great-minister the vulture for the advice that by Chitravarṇa disregard

कृतः । ततो ऽसौ मूढो जेतुं शक्यः । तथा चोक्तं ।
shown. Therefore that fool defeated can be. Thus and said:

लुब्धः क्रूरो ऽलसो ऽसत्यः प्रमादी भीरुरस्थिरः ।
Covetous, cruel, inactive, untrue, careless, timid, unstable,

मूढो योधावमंता च सुखच्छेद्यो रिपुः स्मृतः ॥१०७॥
foolish, warriors-despising and, easily-to be defeated, an enemy is recorded. (107)

ततो ऽसौ यावदस्मद्दुर्गद्वाररोधं न करोति तावन्नद्य-
Then he so long as of our-fortress'-door-siege not makes, so long at rivers-

द्रिवनवर्त्मसु तद्बलानि हंतुं सारसादयः सेनापतयो
mountains-woods-roads his-forces to slay Sârasa-etc. the army-commanders

नियुज्यंतां । तथा चोक्तं ।
let be ordered! Thus and said:

दीर्घवर्त्मपरिश्रांतं नद्यद्रिवनसंकुलं ।
By long-marches-fatigued, by rivers-hills-woods-obstructed,

घोराग्निभयसंत्रस्तं क्षुत्पिपासार्दितं तथा ॥१०८॥
by dreadful-fire-apprehension-terrified, by hunger-and thirst-distressed likewise; (108)

प्रमत्तं भोजनव्यग्रं व्याधिदुर्भिक्षपीडितं ।
careless, for provisions-straitened, with sickness-and famine-afflicted;

असंस्थितमभूयिष्ठं वृष्टिवातसमाकुलं ॥१०९॥
not-steady, not-very numerous, by rain-and wind-embarrassed; (109)

पंकपांशुजलाच्छन्नं सुव्यस्तं दस्युविद्रुतं ।
with mud-dust-water-covered, very-confused, by robbers-disturbed,

एवंभूतं महीपालः परसैन्यं विघातयेत् ॥११०॥
in such-a state an earth-protector the enemy's-army should destroy. (110)

अन्यच्च । अवस्कंदभयाद्राजा प्रजागरकृतश्रमं ।
Another and, From assault-fear, a king, with watching-exhausted,

दिवासुप्तं समाहन्यान्निद्राव्याकुलसैनिकं ॥१११॥
in the day-sleeping should attack a through sleep-confused-soldier. (111)

अतस्तस्य प्रमादिनो बलं गत्वा यथावकाशं
Therefore of that negligent (one) the force, having gone, according to-opportunity

दिवानिशं म्नंत्यस्मत्सेनापतयः । तथानुष्ठिते चित्रवर्णस्य सैनिकाः
by day-and night may slay our-generals! Thus (it being) executed of Chitravarṇa soldiers

सेनापतयश्च बहवो निहताः । ततश्चित्रवर्णो विषण्णः स्वमंत्रिणं
generals and many (were) slain. Then Chitravarṇa cast down his-minister

दूरदर्शिनमाह । तात किमित्यस्मदुपेक्षा क्रियते । किं क्वाप्य-
Dûradarśin accosts: Father, why thus of us-disregard is made? (What?) anywhere

विनयो ममास्ति । तथा चोक्तं ।
improper-conduct of me is there? Thus and said:

न राज्यं प्राप्तमित्येवं वर्तितव्यमसांप्रतं ।
Not 'sovereignty obtained' thus so to be behaved indiscreetly;

श्रियं ह्यविनयो हंति जरा रूपमिवोत्तमं ॥११२॥
fortune for improper-conduct destroys, old age beauty as the highest. (112)

अपि च । दक्षः श्रियमधिगच्छति पथ्याशी कल्यतां सुखमरोगी ।
Also and, The expert, fortune acquires, a medicine-eater health, ease the not-diseased,

उद्युक्तो विद्यांतं धर्मार्थयशांसि च विनीतः ॥११३॥
the active of knowledge-the end, virtue-profit-reputation and the well-behaved. (113)

गृध्रोऽवदत् । देव शृणु । अविद्वानपि भूपालो विद्यावृद्धोपसेवया ।
The vulture said: Sire, listen, Ignorant even a king by the in knowledge-old-respecting

परां श्रियमवाप्नोति जलासन्नतरुर्यथा ॥११४॥
supreme prosperity attains, a water-near standing-tree as. (114)

अन्यच्च । पानं स्त्री मृगया द्यूतमर्थदूषणमेव च ।
Another and, Drinking, woman, hunting, gaming, property-waste likewise and,

वाग्दंडयोश्च पारुष्यं व्यसनानि महीभुजां ॥११५॥
in word-and punishment and severity (are) blemishes of kings. (115)

किंच । न साहसैकांतरसानुवर्तिना
Moreover, Not by one of rashness-only-the emotion-following,

न चाप्युपायोपहतांतरात्मना ।
not and also by one with through efforts-overpowered-mind

विभूतयः शक्यमवाप्तुमूर्जिता
successes can be obtained eminent;

नये च शौर्ये च वसंति संपदः ॥११६॥
in policy and in valour and dwell fortunes. (116)

त्वया स्वबलोत्साहमवलोक्य साहसैकवासिना मयो-
By thee, at thy-forces'-ardour looking, on rashness-only dwelling, for the by me

पन्यस्तेष्वपि मंत्रेष्वनवधानं वाक्पारुष्यं च कृतं। अतो
proffered even counsels disregard word-harshness and shown. Therefore

दुर्नीतेः फलमिदमनुभूयते। तथा चोक्तं।
of improper-conduct fruit this is experienced. Thus and said:

दुर्मंत्रिणं कमुपयांति न नीतिदोषाः
Having bad-ministers whom befal not policy-errors?

संतापयंति कमपथ्यभुजं न रोगाः।
Torment whom unwholesome (food)-eating not diseases?

कं श्रीर्न दर्पयति कं न निहंति मृत्युः
Whom fortune not does elate? Whom not does slay death?

कं स्त्रीकृता न विषया परितापयंति ॥११७॥
Whom by women-done not pleasures torment? (117)

अपरं च। मुदं विषादः शरदं हिमागमः
Another and, Joy melancholy, autumn winter,

तमो विवस्वान्सुकृतं कृतघ्नता।
darkness the sun, good-acts ingratitude,

प्रियोपपत्तिः शुचमापदं नयः
kindness-manifestation grief, misfortune good conduct,

श्रियः समृद्धा अपि हंति दुर्नयः ॥११८॥
fortunes elevated even destroys bad-conduct. (118)

ततो मयाप्यालोचितं। प्रज्ञाहीनो ऽयं राजा। नो चेत्कथं
Then by me also reflected: Intelligence-forsaken (is) this king. Not if, how

नीतिशास्त्रकथाकौमुदीं वागुल्काभिस्तिमिरयति। यतः।
of policy-book-sayings-the moonlight with talk-torches does he darken? For,

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किं।
Of whom not there is of himself intelligence, a book of him does what?

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥११९॥
of both eyes of one deprived a mirror what will do? (119)

इत्यालोच्य तूष्णीं स्थितः। अथ राजा बद्धांजलिराह। तात
Thus reflecting silent remained. Now the king with joined-hands says: Father,

अस्त्ययं ममापराधः। इदानीं यथावशिष्टबलसहितः प्रत्यावृत्य
it is this of me the fault. At present how by the remaining-forces-accompanied returning

विंध्याचलं गच्छामि तथोपदिश। गृध्रः स्वगतं चिंतयति।
to the Vindhya-mountain I go, thus advise! The vulture with himself reflects:

क्रियतामत्र प्रतीकारः। यतः।
Let there be made here a remedy! For,

देवतासु गुरौ गोषु राजसु ब्राह्मणेषु च।
Towards gods, a spiritual guide, cows, kings, Brâhmans and,

नियंतव्यः सदा कोपो बालवृद्धातुरेषु च ॥१२०॥
to be restrained always anger, towards children-the aged-the sick and. (120)

मंत्री प्रहस्य ब्रूते। देव मा भैषीः। समाश्वसिहि। शृणु देव।
The minister smiling says: Sire, not be afraid! Console thyself! Listen, Sire,

मंत्रिणां भिन्नसंधाने भिषजां सांनिपातके।
Of ministers of the disunited-in the conciliation, of physicians in a complicated*-

कर्मणि प्रेक्ष्यते प्रज्ञा सुस्थे को वा न पंडितः ॥१२१॥
business is perceived the wisdom; with the healthy who or not wise? (121)

अपरं च। आरभंते ऽल्पमेवाज्ञाः कामं व्यग्रा भवंति च।
Another and, There undertake little only the un-intelligent, nevertheless bewildered are they and;

महारंभाः कृतधियस्तिष्ठंति च निराकुलाः ॥१२२॥
great (things)-undertaking (are) those of settled-purpose; they stand and unperplexed. (122)

तदत्र भवत्प्रतापादेव दुर्गं भंक्त्वा कीर्तिप्रतापसहितं
Then here through thy-valour verily the fortress having broken, with fame-and power-endued

त्वामचिरेण कालेन विंध्याचलं नेष्यामि। राजाह। कथमधुना
thee in no-long time to the Vindhya-mountain I shall lead. The king says: How now

स्वल्पबलेन तत्संपद्यते। गृध्रो वदति। देव सर्वं भविष्यति।
with a very-small-force that is possible? The vulture says: Sire, all will be.

* The name of a dangerous disease supposed to be caused by a derangement in the three humors collectively.

यतो विजिगीषोरदीर्घसूत्रता विजयसिद्धेर-
Because of one wishing to conquer want of-dilatoriness of victory-accomplishment

वश्यंभावि लक्षणं तत्सहसैव दुर्गावरोधः क्रियतां ॥
an indispensable mark, therefore with quickness verily fortress-siege let be made!

प्रहितप्रणिधिना बकेनागत्य हिरण्यगर्भस्य तत्कथितं । देव
By the despatched-spy, the crane, having arrived to Hiranyagarbha this told: Sire,

स्वल्पबल एवायं राजा चित्रवर्णो गृध्रस्य मंत्रो-
with very-small-forces even this king Chitravarna through the vulture's counsel-

पष्टंभेन दुर्गावरोधं करिष्यति । राजाह । सर्वज्ञ किमधुना
encouragement fortress-siege will make. The king says: Sarvajña, what now

विधेयं । चक्री ब्रूते । स्वबले सारासारविचारः
to be done? The Chakravâka says: In our-force of the strong-and weak-discrimination

क्रियतां । तज्ज्ञात्वा सुवर्णवस्त्रादिकं यथार्हं
be made! That having learned in gold-dresses-&c. consisting according to-merit

प्रसादप्रदानं क्रियतां । यतः ।
bounty-distribution be made! For,

यः काकिनीमप्यपथप्रपन्नां समुद्धरेन्निष्कसहस्रतुल्यां ।
Who a Kâkinî ever on a byway-fallen picks up, (as if) of Nishkas-thousands-worth,

कालेषु कोटिष्वपि मुक्तहस्तस्तं राजसिंहं न जहाति लक्ष्मीः ॥१२३॥
at times for Kotis even open-handed, that king-lion not forsakes Fortune. (123)

अन्यच्च । क्रतौ विवाहे व्यसने रिपुक्षये
Another and, At a sacrifice, at a wedding, in distress, in enemy's-destruction,

यशस्करे कर्मणि मित्रसंग्रहे ।
in a glory-causing work, in friends'-reception,

प्रियासु नारीषु नरेषु बांधवे-
on beloved women, on men related,

ष्वतिव्ययो नास्ति नराधिपाष्टसु ॥१२४॥
excessive-expenditure not is O king on (these) eight. (124)

यतः । मूर्खः स्वल्पव्ययत्रासात्सर्वनाशं करोति हि ।
For, A fool through very-small-expense's-dread of the whole-ruin makes namely;

कः सुधीः संत्यजेद्भांडं शुल्कस्यैवातिसाध्वसात् ॥ १२५ ॥
What wise man would abandon his box of the toll merely through excessive-dread? (125)

राजाह । कथमिह समये ऽतिव्ययो युज्यते । उक्तं च ।
The king says: How here on the occasion excessive-expense is proper? Said also:

आपदर्थे धनं रक्षेदिति । मंत्री ब्रूते । श्रीमतः
'For misfortune's-sake riches he should preserve' thus. The minister says: of Y. M.

कथमापदः । राजाह । कदाचिच्चलते लक्ष्मीः । मंत्री ब्रूते ।
how misfortunes? The king says: Sometimes wavers Fortune. The minister says:

संचितार्थो विनश्यति तद्देव कार्पण्यं विमुच्य दानमानाभ्यां
Hoarded-wealth perishes, therefore, Sire, parsimony giving up with gifts-and honours

स्वभटाः पुरस्क्रियंतां । तथा चोक्तं ।
thy-brave soldiers let be distinguished! Thus and said:

परस्परज्ञाः संहृष्टास्त्यक्तुं प्राणान्सुनिश्चिताः ।
Each-other-knowing, contented, to sacrifice life firmly-determined,

कुलीनाः पूजिताः सम्यग्विजयंते द्विषद्बलं ॥ १२६ ॥
noble, honoured properly, do they conquer, the enemy's-forces. (126)

अपरं च । सुभटाः शीलसंपन्नाः संहताः कृतनिश्चयाः ।
Another and, Brave-soldiers, with good character-endued, united, determined,

अपि पंचशतं शूरा निघ्नंति रिपुवाहिनीं ॥ १२७ ॥
even five-hundred heroes defeat an enemy's-army. (127)

किंच । शिष्टैरप्यविशेषज्ञ उग्रश्च कृतनाशकः ।
Moreover, By the good even one no-difference-knowing, harsh and, ungrateful,

त्यज्यते किं पुनर्नान्यैर्यश्चाप्यात्मंभरिर्नरः ॥ १२८ ॥
abandoned, how much more not by others, who and also selfish man. (128)

यतः । सत्यं शौर्यं दया त्यागो नृपस्यैते महागुणाः ।
For, Veracity, heroism, tenderness, liberality,— of a king these the great-virtues;

एभिर्मुक्तो महीपालः प्राप्नोति खलु वाच्यतां ॥ १२९ ॥
of these deprived an earth-protector incurs surely censure. (129)

ईदृशि प्रस्तावे ऽमात्यास्तावद्देव पुरस्कर्तव्याः । तथा चोक्तं ।
On such an occasion the ministers first verily to be distinguished. Thus and said:

यो येन प्रतिबद्धः स्यात्सह तेनोदयी व्ययी ।
Who with whom bound up may be, with him rising declining,

स विश्वस्तो नियोक्तव्यः प्राणेषु च धनेषु च ॥१३०॥
he trusted (is) to be employed in (affairs of) life as well in (affairs of) property as. (130)

यतः । धूर्तः स्त्री वा शिशुर्यस्य मंत्रिणः स्युर्महीपतेः ।
For, A knave, a woman or, a child of what ministers may be of king,

अनीतिपवनक्षिप्तः कार्याब्धौ स निमज्जति ॥१३१॥
by impolicy's-storm-hurled on the business-ocean he sinks. (131)

शृणु देव । हर्षक्रोधौ समौ यस्य शास्त्रार्थे प्रत्ययस्तथा ।
Listen, Sire, Joy-and anger even of whom, of the scripture-sense understanding likewise,

नित्यं भृत्यानुपेक्षा च तस्य स्याद्धनदा धरा ॥१३२॥
constantly for attendants-care and, of him will be treasure-bestowing the earth. (132)

येषां राज्ञा सह स्यातामुच्चयापचयौ ध्रुवं ।
Of whom with the king together will be rise-and fall firmly,

अमात्या इति तान्राजा नावमन्येत्कदाचन ॥१३३॥
ministers, thus— them a king not should neglect ever. (133)

यतः । महीभुजो मदांधस्य संकीर्णस्येव दंतिनः ।
For, Of a king with infatuation-blinded of an intoxicated as elephant

स्खलतो हि करालंबः सुहृत्सचिवचेष्टितं ॥१३४॥
of the stumbling surely hand-support (is) a friendly-minister's-exertion. (134)

अथागत्य प्रणम्य मेघवर्णो ब्रूते । देव दृष्टिप्रसादं कुरु । इदानीं
Now approaching bowing Meghavarṇa says: Sire, look-favour bestow! Now

विपक्षो दुर्गद्वारि वर्तते तद्देवपादादेशाद्बहिर्निःसृत्य
the enemy at the fortress-gate stands, therefore on Y. M.'s-feet's-command out going

स्वविक्रमं दर्शयामि । तेन देवपादानामानृण्यमुपगच्छामि । चक्री
my-valour I show. By that of Y. M.'s-feet debt acquittance I attain. The Chakravâka

ब्रूते । मैवं यदि बहिर्निःसृत्य योद्धव्यं तदा दुर्गाश्रयणमेव
says: Not thus! If out going to be fought, then to a fortress-resorting verily

निष्प्रयोजनं । अपरं च ।
(is) useless. Another and.

विषमो हि यथा नक्रः सलिलान्निर्गतो ऽवशः ।
Ferocious namely as an alligator from the water departed powerless,

वनाद्विनिर्गतः शूरः सिंहो ऽपि स्याच्छृगालवत् ॥१३५॥
from the wood away strayed the brave lion even would be jackal-like. (135).

देव स्वयं गत्वा दृश्यतां युद्धं । यतः ।
Sire, himself going let be seen the battle. For,

पुरस्कृत्य बलं राजा योधयेद्वलोकयन् ।
Having placed in front the army a king should make (it) fight looking on,

स्वामिनाधिष्ठितः श्वापि किं न सिंहायते ध्रुवं ॥१३६॥
By the master superintended a dog even (what?) not does he act like a lion surely? (136)

अथ ते सर्वे दुर्गद्वारं गत्वा महाहवं कृतवंतः । अपरेद्यु-
Now they all to the fortress-gate having gone a great-battle made. The next-day

श्चित्रवर्णो राजा गृध्रमुवाच । तात स्वप्रतिज्ञातमधुना निर्वाहय ।
Chitravarṇa the king the vulture accosted: Father, thy-promise now carry out!

गृध्रो ब्रूते । देव शृणु तावत् ।
The vulture says: Sire, listen first,

अकालसहमत्यल्पं मूर्खव्यसनिनायकं ।
Not-long-holding out, very-small, by a fool-or knave-commanded,

अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ॥१३७॥
unprotected, with timid-warriors and,— a fortress'-blemish is called. (137)

तत्तावदत्र नास्ति । उपजापश्चिरारोधो ऽवस्कंदस्तीव्रपौरुषं ।
This then here not is. Rousing to rebellion, long-siege, assault, daring-bravery,

दुर्गस्य लंघनोपायाश्चत्वारः कथिता इमे ॥१३८॥
of a fortress conquering-ways four declared these. (138)

अत्र यथाशक्ति क्रियते यत्नः । कर्णे कथयति । एवमेव ।
Here according to-strength is made effort. Into the ear he says: Thus verily.

ततो ऽनुदित एव भास्करे चतुर्ष्वपि दुर्गद्वारेषु वृत्ते
Then, not-risen even (having) the sun, at the four also fortress-doors going on

युद्धे दुर्गाभ्यंतरगृहेष्वेकदा काकैरग्निर्निक्षिप्तः । ततो
the battle into the fortress'-interior-houses at once by the crows fire thrown. Then

गृहीतं गृहीतं दुर्गमिति कोलाहलं श्रुत्वा सर्वतः प्रदीप्ताग्निम-
'taken, taken the fortress' thus a cry having heard from all sides, the blazing-fire

वलोक्य राजहंससैनिका दुर्गवासिनश्च सत्वरं ह्रदं प्रविष्टाः ।
seeing the flamingo-soldiers, the fortress-inhabitants and with-haste the lake entered.

यतः । सुमंत्रितं सुविक्रांतं सुयुद्धं सुपलायितं ।
For, Good-advice, good-valour, good-fighting, good-retreating

कार्यकाले यथाशक्ति कुर्यान्न तु विचारयेत् ॥१३९॥
at action-time according to-strength he should make, not however hesitate. (139)

राजहंसः स्वभावान्मंदगतिः सारसद्वितीयश्च चित्रवर्णस्य
The flamingo through his-nature slow-going by the Sârasa-accompanied and, by Chit.'s

सेनापतिना कुक्कुटेनागत्य वेष्टितः । हिरण्यगर्भः सारसमाह ।
general the cock, having approached, surrounded. Hiranyagarbha to Sârasa says:

सारस सेनापते ममानुरोधादात्मानं कथं व्यापादयिष्यसि । त्वमधुना
Sârasa, general, for me through affection thyself why wilt thou kill? Thou now

गंतुं शक्तः । तत्कृत्वा जलं प्रविश । आत्मानं परिरक्ष । अस्मत्पुत्रं
to go able. That doing the water enter! Thyself preserve! My-son

चूडामणिनामानं सर्वज्ञसंमत्या राजानं करिष्यसि । सारसो ब्रूते ।
Chûdâmani-named with Sarvajña's-concurrence king thou shalt make. Sârasa says:

देव न वक्तव्यमेवं दुःसहं वचः । यावच्चंद्रार्कौ
Sire, not to be spoken thus hard-to bear a word. As long as moon-and sun

दिवि तिष्ठतस्तावद्विजयतां देवः । अहं देव दुर्गाधिकारी ।
in the sky stand, so long be victorious Y. M.! I, Sire, (am) fortress-commander.

मन्मांसासृग्विलिप्तेन द्वारवर्त्मना प्रविशतु शत्रुः ।
On the with my-flesh-and blood-stained gate-way may enter the enemy!

अपरं च । दाता क्षमी गुणग्राही स्वामी दुःखेन लभ्यते ।
Another and, A liberal, patient, virtue-appreciating master with difficulty is found;

राजाह । सत्यमेवैतत् । किंतु ।
The king says: True certainly this; however,

शुचिर्दक्षोऽनुरक्तश्च जाने भृत्योऽपि दुर्लभः ॥१४०॥
An honest, expert, attached and, I know, attendant also hard-to be found. (140)

सारसो ब्रूते । शृणु देव । यदि समरमपास्य नास्ति मृत्यो-
Sârasa says: Listen, Sire, If battle avoiding not is of death

र्भयमिति युक्तमितो ऽन्यतः प्रयातुं ।
fear, thus proper hence somewhere else to go;

अथ मरणमवश्यमेव जंतोः
Now death necessary indeed of a creature,

किमिति मुधा मलिनं यशः क्रियेत ॥१४१॥
why thus in vain soiled fame should be made? (141)

अन्यच्च । भवे ऽस्मिन्पवनोद्भ्रांतवीचिविभ्रमभंगुरे ।
Another and, In world this like by wind-thrown up-waves'-undulation-perishable,

जायते पुण्ययोगेन परार्थे जीवितव्ययः ॥१४२॥
is produced by good works'-connection for another's-sake life-expenditure. (142)

स्वाम्यमात्यश्च राष्ट्रं च दुर्गं कोषो बलं सुहृत् ।
A sovereign, a minister and, territory and, a fortress, a treasure, an army, an ally

राज्यांगानि प्रकृतयः पौराणां श्रेणयो ऽपि च ॥१४३॥
(are) a kingdom's-members, the elements; of the citizens the orders also and. (143)

देव त्वं च स्वामी सर्वथा रक्षणीयः । यतः ।
Sire, thou and as sovereign wholly to be preserved. For,

प्रकृतिः स्वामिनं त्यक्त्वा समृद्धापि न जीवति ।
A state the sovereign having lost prosperous even not does live.

अपि धन्वंतरिर्वैद्यः किं करोति गतायुषि ॥१४४॥
Even Dhanvantari the physician what does he for one with departed-life? (144)

अपरं च । नरेशे जीवलोको ऽयं निमीलति निमीलति ।
Another and, The man-ruler mankind this closing the eyes closes the eyes;

उदेत्युदीयमाने च रवाविव सरोरुहं ॥१४५॥
it rises on (his) rising and, with the sun as the lotus. (145)

अथ कुक्कुटेनागत्य राजहंसस्य शरीरे खरतरनखा-
Now by the cock, having approached, on the flamingo's body with very sharp-spurs-

घातः कृतः । सत्वरमुपसृत्य सारसेन स्वदेहांतरितो राजा
onslaught made. With-haste coming up, by Sârasa with his own-body-covered the king

जले क्षिप्तः। अथ कुक्कुटैर्नखप्रहारजर्जरीकृतेन सारसेन
into the water thrown. Then by the cocks with spur-blows-torn asunder by the Sârasa

कुक्कुटसेना बहुशो हताः। पश्चात्सारसो ऽपि चंचुप्रहारेण
the cock-armies in great number slain. Afterwards the Sârasa also, by a beak-blow

विभिद्य व्यापादितः। अथ चित्रवर्णो दुर्गं प्रविश्य
having split (him), was killed. Then Chitravarṇa the fortress having entered,

दुर्गावस्थितं द्रव्यं ग्राहयित्वा वंदिभिर्जयशब्दैरा-
the in the fortress-being property having caused to be seized, by bards with victory-shouts

नंदितः स्वस्कंधावारं जगाम। अथ राजपुत्रैरुक्तं। तस्मिन्राजबले
saluted to his-camp marched. Now by the king's-sons said: In that king's-army

स पुण्यवान्सारस एव येन स्वदेहत्यागेन स्वामी
that one virtuous, the Sârasa verily, by whom with his own-body's-sacrifice the master

रक्षितः। उक्तं चैतत्।
saved. Said and this:

जनयंति सुतान्गावः सर्वा एव गवाकृतीन्।
There bring forth young ones cows all indeed ox-like,

विषाणोल्लिखितस्कंधं काचिदेव गवां पतिं ॥१४६॥
one (whose) horns-touch-(his) shoulders one only, of cattle a leader. (146)

विष्णुशर्मोवाच। स तावद्विद्याधरीपरिजनः स्वर्गसुखम-
Vishṇuśarman said: He then having Vidyâdharîs-as attendants heaven's-happiness

नुभवतु महासत्त्वः।
may enjoy of great-excellence.

तथा चोक्तं। आहवेषु च ये शूराः स्वाम्यर्थे त्यक्तजीविताः।
Thus and said: In battles and what heroes for the master's-sake sacrifice-life,

भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगामिनः ॥१४७॥
to the master-devoted benefits-remembering and, those men to heaven-going. (147)

यत्र तत्र हतः शूरः शत्रुभिः परिवेष्टितः।
Wherever (is) slain a hero by enemies surrounded,

अक्षयाँल्लभते लोकान्यदि क्लैब्यं न गच्छति ॥१४८॥
imperishable he obtains worlds, if to unmanliness not he goes. (148)

अपरमप्येवमस्तु ।
Further also thus it be!

विग्रहः करितुरंगपत्तिभिर्नो कदापि भवतां महीभुजां ।
War by elephants-horses-foot soldiers not ever (be) of you kings!

नीतिमंत्रपवनैः समाहताः संश्रयंतु गिरिगह्वरं द्विषः ॥१४९॥
By policy-counsel's-winds struck may resort to a mountain-precipice enemies! (149)

॥ इति हितोपदेशे विग्रहो नाम तृतीयकथासंग्रहः समाप्तः ॥
Thus in the Hitopadeśa War by name the third-story-collection finished.

॥ अथ संधिः ॥
NOW CONCILIATION.

पुनः कथारंभकाले राजपुत्रैरुक्तं । आर्य विग्रहः श्रुतो
Again at story-commencement-time by the king's-sons said: Reverend Sir, War heard

ऽस्माभिः । संधिरधुनाभिधीयतां । विष्णुशर्मणोक्तं । श्रूयतां ।
by us. Conciliation now let be told! By Vishṇuśarman said: Be it heard!

संधिमपि कथयामि यस्यायमाद्यः श्लोकः ।
Conciliation also I tell, of which this the first verse:

वृत्ते महति संग्रामे राज्ञोर्निहतसेनयोः ।
Being ended the great battle, of the two kings with destroyed-armies

स्थेयाभ्यां गृध्रचक्राभ्यां वाचा संधिः कृतः क्षणात् ॥१॥
by the two umpires the vulture-and Chakra through eloquence peace made in a moment. (1)

राजपुत्रा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । ततस्तेन
The king's-sons said: How that? Vishṇuśarman relates: Then by that

राजहंसेनोक्तं । केनास्मद्दुर्गे निक्षिप्तो ऽग्निः किं पारक्येण किंवा-
flamingo said: By whom into our-fortress thrown fire, whether by an alien, or

स्मद्दुर्गवासिना केनापि विपक्षप्रयुक्तेन । चक्रो ब्रूते ।
by our-fortress-inhabitant some one by the enemy-employed? The Chakravâka says:

देव भवतो निष्कारणबंधुरसौ मेघवर्णः सपरिवारो न दृश्यते
Sire, of you the without-motive-friend that Meghavarṇa with-attendants not is seen,

तन्मन्ये तस्यैव विचेष्टितमिदं । राजा क्षणं विचिंत्याह ।
therefore, I think, of him only the doing this. The king a moment having reflected says:

अस्ति तावद्देव । मम दुर्दैवमेतत् । तथा चोक्तं ।
It is so verily. Of me the evil-fate this. Thus and said:

अपराधः स दैवस्य न पुनर्मंत्रिणामयं ।
The fault that of fate, not however of ministers this;

कार्यं सुचरितं क्वापि दैवयोगाद्विनश्यति ॥ २॥
a business well-designed somehow through fate's-juncture miscarries. (2)

मंत्री ब्रूते । उक्तमेवैतत् ।
The minister says: Said indeed this,

विषमां हि दशां प्राप्य दैवं गर्हयते नरः ।
Into an unhappy namely condition having come fate blames a man,

आत्मनः कर्मदोषांश्च नैव जानात्यपंडितः ॥ ३॥
of himself the action-faults and not indeed knows the unwise. (3)

अपरं च । सुहृदां हितकामानां यो वाक्यं नाभिनंदति ।
Another and, Of friends well-wishing who the word not regards,

स कूर्म इव दुर्बुद्धिः काष्ठाद्भ्रष्टो विनश्यति ॥ ४॥
he the tortoise as foolish from a stick fallen perishes. (4)

अन्यच्च । रक्षितव्यं सदा वाक्यं वाक्याद्भवति नाशनं ।
Another and, To be kept always speech, from speech arises ruin,

हंसाभ्यां नीयमानस्य कूर्मस्य पतनं यथा ॥ ५॥
by two geese being carried of a tortoise the fall as. (5)

राजाह । कथमेतत् । मंत्री कथयति । अस्ति मगधदेशे
The king says: How that? The minister relates: There is in the Magadha-country

फुल्लोत्पलाभिधानं सरः । तत्र चिरं संकटविकटनामानौ हंसौ
Phullotpala-named a pond. There long Sankaṭa-and Vikaṭa-named two geese

निवसतः । तयोर्मित्रं कंबुग्रीवनामा कूर्मश्च प्रतिवसति । अथै-
dwell. Of them a friend Kambugrîva-named a tortoise also near-dwells. Now

कदा धीवरैरागत्य तत्रोक्तं यदत्रास्माभिरद्योषित्वा
one day by fishermen having approached there said, that here by us, to-day having stayed,

प्रातर्मत्स्यकूर्मादयो व्यापादयितव्याः । तदाकर्ण्य कूर्मो
in the morning fishes-tortoises-&c. to be killed. That having heard the tortoise

हंसावाह । सुहृदौ श्रुतो ऽयं धीवरालापः । अधुना किं
the two geese accosts: Friends, heard this fishermen's-conversation. Now what

मया कर्तव्यं । हंसावाहतुः । ज्ञायतां पुनस्तावत्प्रातर्य-
by me to be done? The geese say: Let it be known however first; in the morning

दुचितं तत्कर्तव्यं । कूर्मो ब्रूते । मैवं यतो दृष्टव्यतिकरो
what proper that to be done. The tortoise says: Not so, for of evident-misfortune

ऽहमत्र । तथा चोक्तं ।
I here. Thus and said:

अनागतविधाता च प्रत्युत्पन्नमतिस्तथा ।
'For the future-preparing' and, 'At an emergency-thoughtful' likewise,

द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति ॥ ६ ॥
Both these happily prosper, 'What-will be' perishes. (6)

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरास्मिन्नेव सरस्येवंविधेषु
They both say: How that? The tortoise relates: Formerly in this very pond, such

धीवरेषूपस्थितेषु मत्स्यत्रयेणालोचितं । तत्रानागतविधाता
fishermen having approached by a fish-triad deliberated. There Anâgatavidhâtṛi

नामैको मत्स्यः । तेनालोचितं । अहं तावज्जलाशयांतरं गच्छामीत्यु-
by name one fish. By him reflected: 'I then to another-water-reservoir go' thus

क्त्वा ह्रदांतरं गतः । अपरेण प्रत्युत्पन्नमतिनाम्ना मत्स्येना-
having said to another-lake gone. By another Pratyutpannamati-named fish

भिहितं । भविष्यदर्थे प्रमाणाभावात्कुत्र मया गंतव्यं । तदु-
said: For a future-matter from authority-want where by me to be gone? Therefore

त्पन्ने यथाकार्यं तदनुष्ठेयं । तथा चोक्तं ।
when it arises according to-right that to be executed. Thus and said:

उत्पन्नामापदं यस्तु समाधत्ते स बुद्धिमान् ।
An arisen calamity who indeed repairs, he (is) wise;

वणिजो भार्यया जारः प्रत्यक्षे निह्नुतो यथा ॥ ७ ॥
by the merchant's wife the lover before the eyes disowned as. (7)

यद्भविष्यः पृच्छति । कथमेतत् । प्रत्युत्पन्नमतिः कथयति । पुरा
Yadbhavishya asks: How that? Pratyutpannamati relates: Formerly

विक्रमपुरे समुद्रदत्तो नाम वणिगस्ति । तस्य रत्नप्रभा
in Vikramapura Samudradatta by name a merchant was. Of him Ratnaprabhâ

नाम गृहिणी स्वसेवकेन सह सदा रमते। अथैकदा सा
by name the wife her-servant with always sports. Now once that

रत्नप्रभा तस्य सेवकस्य मुखे चुंबनं ददती समुद्रदत्तेना-
Ratnaprabhâ on that servant's mouth a kiss giving by Samudradatta (was)

वलोकिता। ततः सा बंधकी सत्वरं भर्तुः समीपं
perceived. Then that wanton woman with-haste of the husband near

गत्वाह। नाथ एतस्य सेवकस्य महती निर्वृत्तिः। यतो ऽयं
having gone says: Master, of this servant great impropriety; for he

चौरिकां कृत्वा कर्पूरं खादतीति मयास्य मुखमाघ्राय ज्ञातं।
theft making camphor eats, thus by me, of him the mouth having smelled, learnt.

तथा चोक्तं। आहारो द्विगुणः स्त्रीणामित्यादि। तच्छ्रुत्वा
Thus and said: The food (is) twofold of women &c. This having heard

सेवकेन प्रकुप्योक्तं। नाथ यस्य स्वामिनो गृह एतादृशी
by the servant becoming angry said: Sir, in which master's house such a

भार्या तत्र सेवकेन कथं स्थातव्यं यत्र प्रतिक्षणं गृहिणी
wife, there by a servant how to be retained, where every minute the mistress

सेवकस्य मुखं जिघ्रति। ततो ऽसावुत्थाय चलितः साधुना
the servant's mouth smells? Then he rising departing by the merchant,

यत्नात्प्रबोध्य धृतः। अतो ऽहं ब्रवीमि। उत्पन्नामापदमित्यादि।
with difficulty having persuaded (him), kept. Therefore I say: An arisen calamity &c.

ततो यद्भविष्येणोक्तं। यदभावि न तद्भावि भावि चेन्न तदन्यथा।
Then by Yadbh. said: What not-to be, not that to be; to be if, not that otherwise,

इति चिंताविषघ्नो ऽयमगदः किं न पीयते ॥८॥
thus reflection-poison-destroying this medicine why not is drunk? (8)

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य
Then in the morning with the net caught Pratyutpannamati dead-like himself showing

स्थितः। ततो जालादपसारितो यथाशक्त्युत्प्लुत्य गभीरं
stood. Afterwards from the net away-thrown according to-strength up-leaping deep

नीरं प्रविष्टः। यद्भविष्यश्च धीवरैः प्राप्तो व्यापादितः।
water entered. Yadbhavishya and by the fishermen caught (was) killed.

अतो ऽहं ब्रवीमि। अनागतविधातेत्यादि। तद्यथाहमन्यह्रदं
Therefore I say: For the future-preparing &c. Then how I another-lake

प्राप्नोमि तथा क्रियतां। हंसावाहतुः। जलाशयांतरे प्राप्ते
reach, thus be acted! The geese say: Another-water-reservoir being reached

तव कुशलं स्थले गच्छतस्ते को विधिः। कूर्म आह।
of thee welfare, on the dry land going of thee, what means? The tortoise says:

यथाहं भवद्भ्यां सहाकाशवर्त्मना यामि तथा विधीयतां। हंसौ
How I with you together on the air-way go, thus be it arranged! The geese

ब्रूतः। कथमुपायः संभवति। कच्छपो वदति। युवाभ्यां चंचुधृतं
say: How an expedient is possible? The tortoise says: By you in the beaks-carried

काष्ठखंडमेकं मया मुखेनावलंब्य गंतव्यं। युवयोः पक्ष-
wood-piece one by me, with the mouth holding, to be gone. Of you through the

बलेन मयापि सुखेन गंतव्यं। हंसौ ब्रूतः। संभवत्येष
wing-strength by me also safely to be gone. The geese say: It is possible this

उपायः। किंतु
expedient. However,

उपायं चिंतयन्प्राज्ञो ह्यपायमपि चिंतयेत्।
An expedient considering the wise namely calamity also should consider;

पश्यतो वकमूर्खस्य नकुलैर्भक्षिताः प्रजाः ॥९॥
of an onlooking crane-fool by ichneumons eaten the young ones. (9)

कूर्मः पृच्छति। कथमेतत्। तौ कथयतः। अस्त्युत्तरापथे
The tortoise asks: How that? They relate: There is on the north-road

गृध्रकूटनाम्नि पर्वते महान्पिप्पलवृक्षः। तत्रानेकवका निवसंति।
on a Gṛidhrakûṭa-named mountain a large Pippala-tree. There several-cranes live.

तस्य वृक्षस्याधस्ताद्विवरे सर्पो बालापत्यानि खादति। अथ
Of that tree at the foot in a hole a serpent the young-offspring devours. Now

शोकार्तानां वकानां विलापं श्रुत्वा केनचिद्बकेनाभिहितं।
of the sorrow-pained cranes the lamentation having heard by some crane said.

एवं कुरुत। यूयं मत्स्यानुपादाय नकुलविवरादारभ्य
Thus do! You fishes having taken, from an ichneumon's-hole beginning

सर्पविवरं यावत्पंक्तिक्रमेण विकिरत। ततस्तदाहारलुब्धैर्न-
the serpent's-hole up to in a line-series scatter (them)! Then for that-food-desirous

कुलैरागत्य सर्पो द्रष्टव्यः स्वभाववद्वेषाद्व्या-
by the ichneumons having approached the serpent to be seen, from their-nature's-enmity

पादयितव्यः। तथानुष्ठिते तद्वृत्तं। ततस्तत्र वृक्षे
to be killed. Thus (being) accomplished that happened. Then there on the tree

नकुलैर्वकशावकरावः श्रुतः। पश्चात्तैर्वृ-
by the ichneumons of the cranes'-young ones-the cry heard. Afterwards by them,

क्षमारुह्य वकशावकाः खादिताः। अत आवां ब्रूवः। उपायं
the tree having ascended the cranes'-young ones eaten. Therefore we say: An expedient

चिंतयन्नित्यादि। आवाभ्यां नीयमानं त्वामवलोक्य लोकैः किंचिद्व-
considering &c. By us being carried thee having seen by the people something

क्तव्यमेव। तदाकर्ण्य यदि त्वमुत्तरं दास्यसि तदा त्वन्मरणं।
to be said surely. That hearing if thou an answer wilt give, then of thee-death.

तत्सर्वथात्रैव स्थीयतां। कूर्मो वदति। किमहमप्राज्ञः।
Therefore wholly here verily be stood! The tortoise says: (What? am) I a fool?

नाहमुत्तरं दास्यामि। किमपि न वक्तव्यं। तथा-
Not I an answer shall give. Anything whatever not to be said. Thus (being)

नुष्ठिते तथाविधं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्धावंति वदंति
accomplished in such a state the tortoise seeing all cow-keepers after run say

च। कश्चिद्वदति। यद्ययं कूर्मः पतति तदात्रैव पक्का
and; One says: If this tortoise falls, then here verily having cooked

खादितव्यः। कश्चिद्वदति। अत्रैव दग्ध्वा खादितव्यो ऽयं।
to be eaten. Another says: Here verily having roasted to be eaten that one.

कश्चिद्वदति। गृहं नीत्वा भक्षणीय इति। तद्वचनं श्रुत्वा
Somebody says: 'Home having carried to be eaten' thus. Their-word having heard

स कूर्मः कोपाविष्टो विस्मृतपूर्वसंस्कारः प्राह। युष्मा-
that tortoise with anger-filled having forgotten-the former-agreement says: 'By you

भिर्भस्म भक्षितव्यमिति वदन्नेव पतितस्तैर्व्यापादितश्च। अतो ऽहं
ashes to be eaten' thus saying still fallen by them killed and. Therefore I

ब्रवीमि। सुहृदां हितकामानामित्यादि। अथ प्रणिधिर्बकस्तत्रागत्यो-
say: Of friends well-wishing &c. Now the spy, the crane, there having approached

वाच। देव प्रागेव मया निगदितं। दुर्गशोधनं हि प्रतिक्षणं
said: Sire, before indeed by me said: 'Fortress-clearance surely at-the instant

कर्तव्यमिति। तच्च युष्माभिर्न कृतं तदनवधानस्य फलम-
to be made' thus. That and by you not done; therefore of disregard the fruit

नुभूतं। दुर्गदाहो मेघवर्णेन गृध्रप्रयुक्तेन
(is) experienced. The fortress-burning by Meghavarṇa, the by the vulture-employed

वायसेन कृतः। राजा निःश्वस्याह।
crow, made. The king sighing says:

प्रणयादुपकाराद्वा यो विश्वसिति शत्रुषु।
Through affection service or who confides in enemies,

स सुप्त इव वृक्षाग्रात्पतितः प्रतिबुध्यते ॥१०॥
he asleep as it were from a tree's-top fallen is awakened. (10)

प्रणिधिरुवाच। इतो दुर्गदाहं विधाय यदागतो मेघवर्णस्
The spy said: Hence, fortress-burning having effected, when arrived Meghavarṇa,

तदा चित्रवर्णेन प्रसादितेनोक्तं। अयं मेघवर्णोऽत्र कर्पूरद्वीप-
then by Chitravarṇa gratified said: This Meghavarṇa here in Karpûradvîpa's-

राज्येऽभिषिच्यतां। तथा चोक्तं।
sovereignty let be anointed! Thus and said:

कृतकृत्यस्य भृत्यस्य कृतं नैव प्रणाशयेत्।
Of one (who has) done-his duty of a servant the deed not surely he should allow to perish;

फलेन मनसा वाचा दृष्ट्या चैनं प्रहर्षयेत् ॥११॥
with reward, mind, word, look and him he should gladden. (11)

चक्रवाको ब्रूते। ततस्ततः। प्रणिधिरुवाच। ततः प्रधानमंत्रिणा
The Chakravâka says: Then, then. The spy said: Then by the prime-minister

गृध्रेणाभिहितं। देव नेदमुचितं प्रसादांतरं किमपि क्रियतां।
the vulture said: Sire, not (is) this proper; another-favour whatever be bestowed

यतः। अविचारयतो युक्तिकथनं तुषखंडनं।
For, To a not-reflecting arguments-telling (is) husk-grinding,

नीचेषूपकृतं राजन्बालुकास्विव मुद्रितं ॥१२॥
on the low benefit bestowed O king (is) on sands as it were impressed. (12)

महतामास्पदे नीचः कदापि न कर्तव्यः । तथा चोक्तं ।
Of the great in the station a low man ever not to be placed. Thus and said:

नीचः श्लाघ्यपदं प्राप्य स्वामिनं हंतुमिच्छति ।
A low one an honourable-place having attained the master to slay wishes;

मूषिको व्याघ्रतां प्राप्य मुनिं हंतुं गतो यथा ॥१३॥
A mouse a tiger's state having attained the saint to slay gone as. (13)

चित्रवर्णः पृच्छति । कथमेतत् । मंत्री कथयति । अस्ति गौतमस्य
Chitravarṇa asks: How that? The minister relates: There is in Gautama's

महर्षेस्तपोवने महातपा नाम मुनिः । तत्र तेन मुनिना
the great-Rishi's penance-wood Mahâtapas by name a saint. There by that saint

काकेन नीयमानो मूषिकशावको दृष्टः । ततः स्वभावदयात्मना
by a crow being carried a mouse's-young one seen. Then by nature-tender-minded

तेन मुनिना नीवारकणैः संवर्धितः । ततो विडालस्तं मूषिकं
by that saint with rice-grains (it was) brought up. Afterwards a cat that mouse

खादितुमुपधावति । तमवलोक्य मूषिकस्तस्य मुनेः क्रोडे प्रविवेश ।
to eat runs near. That having seen the mouse that saint's bosom entered.

ततो मुनिनोक्तं । मूषिक त्वं मार्जारो भव । ततः स विडालः
Then by the saint said: Mouse, thou a cat be! Then that cat

कुक्कुरं दृष्ट्वा पलायते । ततो मुनिनोक्तं । कुक्कुराद्बिभेषि
a dog seeing runs away. Then by the saint said: From the dog thou fearest,

त्वमेव कुक्कुरो भव । स च कुक्कुरो व्याघ्राद्बिभेति । ततस्तेन
thou thyself a dog be! That and dog of the tiger is afraid. Therefore by that

मुनिना कुक्कुरो व्याघ्रः कृतः । अथ तं व्याघ्रं मुनिर्मूषिको
saint the dog a tiger made. Now upon that tiger the saint 'a mouse

ऽयमिति पश्यति । अथ तं मुनिं दृष्ट्वा व्याघ्रं च सर्वे वदंति ।
this' thus looks. Then that saint seeing the tiger and, all say:

अनेन मुनिना मूषिको व्याघ्रतां नीतः । एतच्छ्रुत्वा स
By this saint the mouse to a tiger's-state led. This having heard that

व्याघ्रो ऽचिंतयत्। यावदनेन मुनिना स्थातव्यं तावदिदं मे
tiger reflected: As long as by that saint to be remained, so long this of my

स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते। इत्यालोच्य मूषिकस्तं
original-form-story disgrace-causing not will go away. Thus reflecting the mouse that

मुनिं हंतुं गतः। ततो मुनिना तज्ज्ञात्वा पुनर्मूषिको
saint to kill went. Then by the saint that having perceived 'again a mouse

भवेत्युक्त्वा मूषिक एव कृतः। अतो ऽहं ब्रवीमि। नीचः
be!' thus having said, a mouse indeed made. Therefore I say: A low one

श्लाघ्यपदमित्यादि। अपरं च। सुकरमिदमिति न
an honourable-place &c. Further and: 'Easy-to be done this' thus not

मंतव्यं। शृणु।
to be thought. Listen,

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान्।
Having eaten many fishes best-worst-middling,

अतिलोभाद्बकः पश्चान्मृतः कर्कटकग्रहात् ॥१४॥
from excessive-greediness a crane afterwards died through a crab's-gripe. (14)

चित्रवर्णः पृच्छति। कथमेतत्। मंत्री कथयति। अस्ति मालवदेशे
Chitravarṇa asks: How that? The minister relates: There is in the Mâlava-country

पद्मगर्भनामधेयं सरः। तत्रैको वृद्धो बकः सामर्थ्यहीन उद्विग्नमि-
Padmagarbha-named a pool. There one old crane of strength-deprived, distressed

वात्मानं दर्शयित्वा स्थितः। स च केनचित्कुलीरेण दृष्टः पृष्टश्च।
as if, himself showing stood. He and by some crab seen asked and:

किमिति भवानत्राहारत्यागेन तिष्ठति। बकेनोक्तं। मत्स्या मम
Why thus you here with food-abandonment stay? By the crane said: Fishes of me

जीवनहेतवः। ते कैवर्त्तैरागत्य व्यापादयितव्या इति वार्त्ता
the life-means. 'They by fishermen, having approached, to be killed' thus a report

नगरोपांते मया श्रुता। अतो वर्तनाभावादेवा-
in the town's-neighbourhood by me heard. Therefore 'from livelihood-want surely

स्मन्मरणमुपस्थितमिति ज्ञात्वाहारे ऽप्यनादरः कृतः। ततो
our-death approached' thus having perceived for food also disregard made. Then

मत्स्यैरालोचितं । इह समये तावदुपकारक एवायं
by the fishes considered: Here on the occasion then as a benefactor verily this one

लक्ष्यते । तदयमेव यथा कर्तव्यं पृच्छ्यतां । तथा चोक्तं ।
is seen. Then he even, how to be acted, be asked! Thus and said:

उपकर्त्रारिणा संधिर्न मित्रेणापकारिणा ।
With an assisting enemy alliance, not with a friend injuring;

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥१५॥
assistance-and injury for to be marked as the mark of these two. (15)

मत्स्या ऊचुः । भो वक को ऽत्र रक्षणोपायः । वको ब्रूते ।
The fishes said: Ho crane, what here safety-means? The crane says:

अस्ति रक्षणोपायो जलाशयांतराश्रयणं । तत्राहमेकैकशो
There is a safety-means to another-water-reservoir-resorting. There I one-by one

युष्मान्नयामि । मत्स्या आहुः । एवमस्तु । ततो ऽसौ वकस्तान्
you carry. The fishes say: Thus be it! Then that crane those

मत्स्यानेकैकशो नीत्वा खादति । अनंतरं कुलीरस्तमुवाच । भो वक
fishes one-by one carrying eats. Thereupon the crab him accosted: O crane,

मामपि तत्र नय । ततो वको ऽप्यपूर्वकुलीरमांसार्थी सादरं
me also there carry! Then the crane also for the new-crab-flesh-longing with-care

तं नीत्वा स्थले धृतवान् । कुलीरो ऽपि मत्स्यकंटकाकीर्णं
him carrying on dry land kept (him). The crab also with fish-bones-covered

तत्स्थलमालोक्याचिंतयत् । हा हतो ऽस्मि मंदभाग्यः । भवतु ।
that-place seeing reflected: Alas, slain I am miserable-fated. Be it!

इदानीं समयोचितं व्यवहरिष्यामि । इत्यालोच्य कुलीरस्तस्य ग्रीवां
Now to the occasion-suitably I shall behave. Thus considering the crab of him the throat

चिच्छेद । स वकः पंचत्वं गतः । अतो ऽहं ब्रवीमि । भक्षयित्वा
cut. That crane to death gone. Therefore I say: Having eaten

बहून्मत्स्यानित्यादि । ततश्चित्रवर्णो ऽवदत् । शृणु तावन्मंत्रिन् । मये-
many fishes &c. Then Chitravarṇa said: Listen first, minister! By me

तदालोचितमस्ति । अत्रावस्थितेन मेघवर्णेन राज्ञा यावंति वस्तूनि
this considered is. Here remaining by Meghavarṇa as king as many things

कर्पूरद्वीपस्योत्तमानि तावंत्यस्माकमुपनेतव्यानि । तेनास्माभिर्म-
of Karpûradvîpa excellent, so many to us to be conveyed. Thereby by us

हासुखेन विंध्याचले स्थातव्यं । दूरदर्शी विहस्याह । देव ।
with great-comfort on the Vindhya-mountain to be dwelt. Dûradarśin smiling says: Sire,

अनागतवतीं चिंतां कृत्वा यस्तु प्रहृष्यति ।
Not-having come to pass a design having made who however rejoices,

स तिरस्कारमाप्नोति भग्नभांडो द्विजो यथा ॥१६॥
he disgrace incurs, with broken-vessels the Brâhman as. (16)

राजाह । कथमेतत् । मंत्री कथयति । अस्ति देवीकोट्टनाम्नि
The king says: How that? The minister relates: There is in the Devîkoṭṭa-named

नगरे देवशर्मा नाम ब्राह्मणः । तेन महाविषुवत्संक्रांत्यां
town Devaśarman by name a Brâhman. By him at the great-equinox-passage

शक्तुपूर्णशराव एकः प्राप्तः । तमादायासौ कुंभकारस्य भांड-
with meal-filled-dish one received. That having taken he in a potter's with vessels-

पूर्णमंडपैकदेशे रौद्रेणाकुलितः सुप्तः । ततः शक्तुरक्षार्थं
filled-shed-corner by heat oppressed fallen asleep. Then for meal-protection-sake

हस्ते दंडमेकमादायाचिंतयत् । यद्यहं शक्तुशरावं विक्रीय
in the hand stick one having taken he reflected: If I the meal-dish having sold

दश कपर्दकान्प्राप्स्यामि तदात्रैव तैः कपर्दकैर्घटशरावादिकमु-
ten cowries shall receive, then here just with those cowries pots-dishes-&c.

पक्रीयानेकधा वृद्धैस्तद्धनैः पुनः पुनः पूगवस्त्रादिकमु-
having bought, with manifoldly increased those-monies again again betel nuts-clothes-&c.

पक्रीय विक्रीय लक्षसंख्यानि धनानि कृत्वा विवाहचतुष्टयं
having bought, having sold, by Lacs-numbered riches having made, four-marriages

करिष्यामि । अनंतरं तासु सपत्नीषु रूपयौवनवती या
shall make. Afterwards among those wives with beauty-and youth endowed who,

तस्यामधिकानुरागं करिष्यामि । सपत्न्यो यदा द्वंद्वं करिष्यंति
on her excessive-affection I shall bestow. The rival wives if quarrel shall make,

तदा कोपाकुलो ऽहं ता लगुडेन ताडयिष्यामीत्यभिधाय
then with anger-overwhelmed I those with a stick shall beat, thus saying

लगुडः क्षिप्तः। तेन शक्तुशरावश्चूर्णितो भांडानि बहूनि भग्नानि।
the stick (was) thrown. By that the meal-dish smashed, vessels many broken.

ततस्तेन शब्देनागतेन कुंभकारेण तथाविधानि भांडान्यवलोक्य
Then upon that noise approached by the potter, in such a state the vessels having seen,

ब्राह्मणस्तिरस्कृतो मंडपाद्बहिष्कृतश्च। अतो ऽहं ब्रवीमि। अना-
the Brâhman scolded from the shed ejected and. Therefore I say: Not-having

गतवतीं चिंतामित्यादि। ततो राजा रहसि गृध्रमुवाच। तात
come to pass a design &c. Then, the king in private the vulture accosted: Father,

यथा कर्तव्यं तथोपदिश। गृध्रो ब्रूते।
as to be acted, thus advise! The vulture says:

मदोद्धतस्य नृपतेः संकीर्णस्येव दंतिनः।
Of a pride-inflated man-ruler, of an intoxicated as elephant

गच्छंत्युन्मार्गयातस्य नेतारः खलु वाच्यतां ॥१७॥
incur of the wrong-ways-going the leaders surely censure. (17)

शृणु देव। किमस्माभिर्बलदर्पाद्दुर्गं भग्नं
Listen, Sire! (What? was) by us through the forces'-prowess the fortress broken, (or)

न किंतु तव प्रतापाधिष्ठितेनोपायेन। राजाह।
not rather through a by thy excellence-directed expedient? The king says:

भवतामुपायेन। गृध्रो ब्रूते। यद्यस्मद्वचनं क्रियते तदा
Through your expedient. The vulture says: If our-word is done, then

स्वदेशो गम्यतां। अन्यथा वर्षाकाले प्राप्ते पुनर्विग्रहे
our own-country let be gone to! Otherwise the rainy-season having arrived, again war

सत्यस्माकं परभूमिष्ठानां स्वदेशगमनमपि दुर्लभं
being, of us in foreign-country-staying to our own-country-marching even difficult

भविष्यति। सुखशोभार्थं संधाय गम्यतां। दुर्गं
will be. For comfort's-and glory's-sake having made peace let be gone! The fortress (is)

भग्नं कीर्तिश्च लब्धैव। मम संमतं तावदेतत्।
broken, fame and gained already. Of me the opinion at least this.

यतः। यो हि धर्मं पुरस्कृत्य हित्वा भर्तुः प्रियाप्रिये।
For, Who namely duty preferring, disregarding the master's liking-and disliking,

अप्रियाण्याह तथ्यानि तेन राजा सहायवान् ॥१८॥
disagreeable tells truths, through him (is) a king companion-endowed. (18)

अन्यच्च। सुहृद्बलं तथा राज्यमात्मानं कीर्तिमेव च।
Another and, A friend-army, likewise a kingdom, himself, glory even and,

युधि संदेहदोलास्थं को हि कुर्यादबालिशः ॥१९॥
in battle on uncertainty's-swing-standing who namely would make not-foolish? (19)

अपरं च। संधिमिच्छेत्समेनापि संदिग्धो विजयो युधि।
Another and, Peace he should wish with an equal even, uncertain (is) victory in battle.

सुंदोपसुंदावन्योन्यं नष्टौ तुल्यबलौ न किं ॥२०॥
Sunda-and Upasunda by one-another destroyed of equal-strength (were they) not (what?). (20)

राजोवाच। कथमेतत्। मंत्री कथयति। पुरा दैत्यौ महोदारौ
The king said: How that? The minister relates: Formerly two giants of great might

सुंदोपसुंदनामानौ महता क्लेशेन त्रैलोक्यकामनया चिराच्चं-
Sunda-and Upasunda-named with great pain through three-worlds'-desire since long

द्रशेखरमाराधितवंतौ। ततस्तयोर्भगवान्परितुष्टो वरं
the moon-crested (S'iva) had worshipped. Then with them His Holiness pleased 'a boon

वरयतमित्युवाच। अनंतरं तयोः समाधिस्थितया सरस्वत्या ताव-
choose!' thus said. Thereupon of them in meditation-standing by Sarasvatî those two

न्यद्वक्तुकामावन्यदभिहितवंतौ। यद्यावयोर्भगवान्परितुष्टस्तदा स्वप्रि-
one thing-to say-desiring another said: If with us His Holiness pleased, then his-beloved

यां पार्वतीं परमेश्वरो ददातु। अथ भगवता क्रुद्धेन वर-
wife Pârvatî the supreme-lord may give! Now by His Holiness angry through boon-

दानस्यावश्यकतया विचारमूढयोः पार्वती प्रदत्ता। ततस्तस्या रूप-
'giving's necessity to the thought-perplexed ones Pârvatî (was) given. Then of her beauty-

लावण्यलुब्धाभ्यां जगद्घातिभ्यां मनसोत्सुकाभ्यां पापतिमिराभ्यां
and loveliness-desirous by the two world-destroyers in mind longing by sin-darkened,

ममेत्यन्योन्यकलहाभ्यां प्रमाणपुरुषः कश्चित्पृच्छ्यतामिति
'mine' thus with one-another-quarrelling, 'authority-man some let be asked' thus

मतौ कृतायां स एव भट्टारको वृद्धद्विजरूपः समागत्य
opinion being made, that very deity in an old-Brâhman's-form having come near

तत्रोपस्थितः । अनंतरमावाभ्यामियं स्वबललब्धा
there approached. Afterwards 'By us two this one through our own-strength-obtained,

कस्येयमावयोर्भवतीति ब्राह्मणमपृच्छतां । ब्राह्मणो ब्रूते ।
of whom she of us two is?' thus the Brâhman they asked. The Brâhman says:

वर्णश्रेष्ठो द्विजः पूज्यः क्षत्रियो बलवानपि ।
By caste-the best a Brâhman to be honoured, a Kshatriya strength,possessing also,

धनधान्याधिको वैश्यः शूद्रस्तु द्विजसेवया ॥२१॥
in wealth-and grain-excelling a Vaiśya, the S'ûdra however for the twice-borns'-service. (21)

तत्क्षत्रधर्मानुगो युद्ध एव युवयोर्नियम इत्य-
Therefore the Kshatriyas'-duties-following for war only of you obligation, thus

भिहिते सति साधूक्तमनेनेति कृत्वान्योन्यतुल्यवीर्यौ
declared being, 'well spoken by him' thus doing, to one-another-of equal-strength

समकालमन्योन्यघातेन विनाशमुपगतौ । अतो ऽहं ब्रवीमि ।
at the same-time by a mutual-blow to destruction went. Therefore I say:

संधिमिच्छेत्समेनापीत्यादि । राजाह । प्रागेव किं नोक्तं
Peace he should wish with an equal even &c. The king says: Before already why not spoken

भवद्भिः । मंत्री ब्रूते । मद्वचनं किमवसानपर्यंतं श्रुतं भवद्भिः ।
by you? The minister says: My-word (what? was it) unto the end heard by you?

तदापि मम संमत्या नायं विग्रहारंभः । साधुगुणयुक्तो
Then also of me with the approval not this war-commencement. With good-qualities-endowed

ऽयं हिरण्यगर्भो न विग्राह्यः । तथा चोक्तं ।
this Hiranyagarbha not to be made war upon. Thus and said:

सत्यार्यौ धार्मिको ऽनार्यो भ्रातृसंघातवान्बली ।
The truthful-noble, just, ignoble, of brothers'-numbers possessing, strong,

अनेकयुद्धविजयी संधेयाः सप्त कीर्तिताः ॥२२॥
the in many-battles-victorious, to be conciliated seven (are) declared. (22)

सत्यो ऽनुपालयेत्सत्यं संधितो नैति विक्रियां ।
The truthful will observe truth; allied not does he go to change;

प्राणबाधे ऽपि सुव्यक्तमार्यो नायात्यनार्यतां ॥२३॥
in life-destruction even very-manifestly the noble not descends to ignobility. (23)

धार्मिकस्याभियुक्तस्य सर्वे एव हि युध्यते ।
For the just (being) attacked everyone even truly fights,

प्रजानुरागाद्धर्माच्च दुःखोच्छेद्यो हि धार्मिकः ॥२४॥
because of the subjects'-affection justice and with difficulty-to be destroyed surely (is) the just. (24)

संधिः कार्यो ऽप्यनार्येण विनाशे समुपस्थिते ।
Alliance to be made also with the ignoble, destruction (having) approached;

विना तस्याश्रयेणान्यः कुर्यान्न कालयापनं ॥२५॥
without his assistance the other should make not time-wasting. (25)

संहतत्वाद्यथा वेणुर्निबिडः कंटकैर्वृतः ।
Because of the compactness as a bamboo thick by thorns surrounded

न शक्यते समुच्छेत्तुं भ्रातृसंघातवांस्तथा ॥२६॥
not can be split, the of brothers'-numbers possessing thus. (26)

बलिना सह योद्धव्यमिति नास्ति निदर्शनं ।
'The strong with to be fought' thus not is an ordinance,

प्रतिवातं न हि घनः कदाचिदुपसर्पति ॥२७॥
against-the wind not namely a cloud ever goes. (27)

जमदग्नेः सुतस्येव सर्वः सर्वत्र सर्वदा ।
Of Jamadagni's son (Paraśu-râma) as, everyone everywhere at every time

अनेकयुद्धजयिनः प्रतापादेव भुज्यते ॥२८॥
of the in many-battles-victorious through the splendour already is bowed down. (28)

अनेकयुद्धविजयी संधानं यस्य गच्छति ।
The in many-battles-victorious into the alliance of whom goes,

तत्प्रतापेन तस्याशु वशमायांति शत्रवः ॥२९॥
through his-splendour of him quickly into the power go enemies. (29)

तत्र तावद्बहुभिर्गुणैरुपेतः संधेयो ऽयं राजा ॥
There then with many virtues endowed to be conciliated this king.

चक्रवाको ऽवदत् । प्रणिधे सर्वत्रावगच्छ । सर्वमवगतं । गत्वा
The Chakravâka said: Spy, everywhere go! All (is) understood. Having gone

पुनरागमिष्यसि । राजा चक्रवाकं पृष्टवान् । मंत्रिन्नसंधेयाः
again thou wilt come back. The king the Chakravâka asked: Minister, not-to be conciliated

कति। ताञ्श्रोतुमिच्छामि। मंत्री ब्रूते। देव कथयामि। शृणु।
how many? Them to hear I desire. The minister says: Sire, I tell. Listen:

बालो वृद्धो दीर्घरोगी तथा ज्ञातिवहिष्कृतः।
A child, an old man, a long-diseased, likewise one by his relations-spurnt,

भीरुको भीरुजनको लुब्धो लुब्धजनस्तथा ॥३०॥
the timid, one with timid-men, the covetous, one with covetous-men likewise; (30)

विरक्तप्रकृतिश्चैव विषयेष्वतिसक्तिमान्।
one with disloyal-officers and likewise, one to pleasures over-attached,

अनेकचित्तमंत्रस्तु देवब्राह्मणनिंदकः ॥३१॥
one of many-opinions-in (his) counsels surely, of gods-and Brâhmans-the reviler; (31)

दैवोपहतकश्चैव तथा दैवपरायणः।
one by fate-stricken and equally, likewise one to fate-only trusting,

दुर्भिक्षव्यसनोपेतो बलव्यसनसंकुलः ॥३२॥
one with famine-distress-overwhelmed, one by (his) army's-disorder-embarrassed; (32)

अदेशस्थो बहुरिपुर्युक्तः कालेन यश्च न।
the not-in (his) place-staying, many-enemies having, ready in time who and not,

सत्यधर्मव्यपेतश्च विंशतिः पुरुषा अमी ॥३३॥
one from truth-and duty-departing and, twenty men these; (33)

एतैः संधिं न कुर्वीत विगृह्णीयात्तु केवलं।
with these alliance not should he make, he should fight (them) on the contrary only,

एते विगृह्यमाणा हि क्षिप्रं यांति रिपोर्वशं ॥३४॥
these fought against namely quickly go into the enemy's power. (34)

बालस्याल्पप्रभावत्वान्न लोको योद्धुमिच्छति।
For a child because of the small-weight not the world to fight desires,

युद्धायुद्धफलं यस्माज्ज्ञातुं शक्तो न बालिशः ॥३५॥
of fighting-and not fighting-the result because to appreciate able not a child. (35)

उत्साहशक्तिहीनत्वाद्वृद्धो दीर्घामयस्तथा।
Because of exertion-power's-want an old man, one long-diseased likewise

स्वैरेव परिभूयेते द्वावप्येतावसंशयं ॥३६॥
by their own (people) even are contemned both together these without-doubt. (36)

सुखोच्छेद्यो हि भवति सर्वज्ञातिवहिष्कृतः ।
Easily-to be destroyed surely is one by all-relations-spurnt,

त एवैनं विनिघ्नंति ज्ञातयस्त्वात्मसात्कृताः ॥३७॥
they surely him destroy relations, forsooth, his own-made. (37)

भीरुर्युद्धपरित्यागात्स्वयमेव प्रणश्यति ।
The timid through battle-avoiding of himself already perishes;

तथैव भीरुपुरुषः संग्रामे तैर्विमुच्यते ॥३८॥
thus equally one with timid-men, in battle by them is forsaken. (38)

लुब्धस्यासंविभागित्वान्न युध्यंते ऽनुयायिनः ।
For the covetous because of non-distribution not fight the followers;

लुब्धानुजीविभिरेष दानभिन्नैर्निहन्यते ॥३९॥
by covetous-attendants he by of gift-deprived is slain. (39)

संत्यज्यते प्रकृतिभिर्विरक्तप्रकृतिर्युधि ।
There is abandoned by the officers one with disloyal-officers in battle;

सुखाभियोज्यो भवति विषयेष्वतिसक्तिमान् ॥४०॥
easy-to be defeated is one to pleasures over-attached. (40)

अनेकचित्तमंत्रस्तु भेद्यो भवति मंत्रिणा ।
One of many-opinions-in (his) counsels surely to be destroyed is by a minister,

अनवस्थितचित्तत्वात्कार्यतः स उपेक्ष्यते ॥४१॥
because of (his) unfixed-mindedness in action he is disregarded. (41)

सदा धर्मबलीयस्त्वाद्देवब्राह्मणनिंदकः ।
Always because of religion's-superiority of gods-and Brâhmans-the reviler,

विशीर्यते स्वयं ह्येष दैवोपहतकस्तथा ॥४२॥
fades away of himself surely he, the by fate-stricken likewise. (42)

संपत्तेश्च विपत्तेश्च दैवमेव हि कारणं ।
'Of success and, of failure and, fate only surely the cause,'

इति दैवपरो ध्यायन्नात्मानमपि चेष्टते ॥४३॥
thus the to fate-(only) trusting thinking not himself also exerts. (43)

दुर्भिक्षव्यसनी चैव स्वयमेव विषीदति ।
One with famine-distressed and surely of himself already sinks;

बलव्यसनयुक्तस्य योद्धुं शक्तिर्न जायते ॥४४॥
of one with army's-disorder-embarrassed to fight strength not arises. (44)

अदेशस्थो हि रिपुणा स्वल्पकेनापि हन्यते ।
One not-in (his) place-staying surely by an enemy a very-small one even is slain;

ग्राहो ऽल्पीयानपि जले गजेंद्रमपि कर्षति ॥४५॥
an alligator very small even in water an elephant-chief even overpowers. (45)

बहुशत्रुस्तु संत्रस्तः श्येनमध्ये कपोतवत् ।
The many-enemies having surely frightened in the hawks'-midst pigeon-like

येनैव गच्छति पथा तेनैवाशु विपद्यते ॥४६॥
on which verily he goes way, on that verily quickly he perishes. (46)

अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।
One untimely-with an army-united forsooth is slain by one in season-fighting,

कौशिकेन हतज्योतिर्निशीथ इव वायसः ॥४७॥
by the owl with destroyed-eyes at midnight as the crow. (47)

सत्यधर्मव्यपेतेन संदध्यान्न कदाचन ।
With one from truth-and duty-departing he should ally himself not ever,

स संधितो ऽप्यसाधुत्वादचिराद्याति विक्रियां ॥४८॥
he allied even because of (his) improbity in no-long time goes to change. (48)

अपरमपि कथयामि । संधिविग्रहयानासनसंश्रयद्वैधीभावाः
Another also I tell: Uniting-fighting-marching-halting-junction-dividing (are)

षाड्गुण्यं । कर्मणामारंभोपायः पुरुषद्रव्यसंपद्दे-
six-qualities. Of operations a commencement-expedient, of men-and materials-good state,

शकालविभागो विनिपातप्रतीकारः कार्यसिद्धिश्च
of place-and time-division, a disaster's-remedy, action's-accomplishment and (is)

पंचांगो मंत्रः । सामदानभेददंडाश्चत्वार उपायाः । उत्साह-
five-membered counsel. Negotiation-bribery-disuniting-open attack four means. Exertion-

शक्तिर्मंत्रशक्तिः प्रभुशक्तिश्चेति शक्तित्रयं । एतत्सर्वमा-
power, counsel-power, a sovereign's-power and, thus power-triad. This all

लोच्य नित्यं विजिगीषवो भवंति महांतः ।
having considered constantly going to conquer are the great.

या हि प्राणपरित्यागमूल्येनापि न लभ्यते।
Which namely for life-sacrifice's-price even not is obtained,

सा श्रीर्नीतिविदां पश्य चंचलापि प्रधावति ॥४९॥
that fortune of the policy-knowers, behold, fickle though, runs near. (49)

तथा चोक्तं। वित्तं यदा यस्य समं विभक्तं
Thus and said, Wealth when of whom equally distributed.

गूढश्चरः संनिभृतश्च मंत्रः।
a secret spy, concealed and counsel,

न चाप्रियं प्राणिषु यो ब्रवीति
not and unkind (words) unto the living who says,

स सागरांतां पृथिवीं प्रशास्ति ॥५०॥
he the ocean-bounded earth rules. (50)

किंतु यद्यपि महामंत्रिणा गृध्रेण संधानमुपन्यस्तं तथापि
However if also by the great-minister the vulture peace proposed thus even

तेन राज्ञा संप्रति भूतजयदर्पान्न मंतव्यं। देव
by that king now through the present-victory's-pride not to be thought. Sire,

तदेवं क्रियतां। सिंहलद्वीपस्य महाबलो नाम सारसो राजा-
this thus let be done! Of Siṁhaladvîpa Mahâbala by name the Sârasa, the king

स्मन्मित्रं जंबुद्वीपे कोपं जनयतु। यतः।
our-friend in Jambu-dvîpa a disturbance may raise! For,

सुगुप्तमाधाय सुसंहतेन बलेन वीरो विचरन्नरातिं।
Great-secrecy practising with a well-composed force a hero marching an enemy

संतापयेद्येन समं सुतप्तस्तप्तेन संधानमुपैति तप्तः ॥५१॥
should harass, in order that equally well-harassed with the harassed an alliance enters the harassed. (51)

राज्ञैवमस्त्विति निगद्य विचित्रनामा बकः सुगुप्तलेखं
By the king 'so be it' thus having said Vichitra-named a crane, a well-concealed-letter

दत्त्वा सिंहलद्वीपं प्रहितः। अथ प्रणिधिरागत्योवाच।
having given to Siṁhaladvîpa despatched. Now the spy having approached said:

देव श्रूयतां तत्रत्यप्रस्तावः। एवं तत्र गृध्रेणोक्तं।
Sire, let be listened to the there-transaction! Thus there by the vulture said:

यद्देव मेघवर्णस्तत्र चिरमुषितः स वेत्ति किं संधेय-
'As, Sire, Meghavarṇa there long sojourned, he knows, whether of one to be

गुणयुक्तो हिरण्यगर्भो न वेत्ति। ततो ऽसौ राज्ञा
conciliated-with the qualities-endowed Hir. not or' thus. Then he by the king,

समाहूय पृष्टः। वायस कीदृशो ऽसौ हिरण्यगर्भश्चक्रवाको
having called (him), asked: Crow, what like (is) that Hiraṇyagarbha, Chakravâka

मंत्री वा कीदृशः। वायस उवाच। देव हिरण्यगर्भो राजा
the minister or what like? The crow said: Sire, Hiraṇyagarbha the king (is)

युधिष्ठिरसमो महाशयश्चक्रवाकसमो मंत्री न क्वाप्यवलोक्यते।
Yudhishṭhira-like of noble-mind, Chakravâka-like a minister not anywhere is seen.

राजाह। यद्येवं तदा कथमसौ त्वया वंचितः। विहस्य मेघवर्णः
The king says: If thus, then how he by thee deceived? Smiling Meghavarṇa

प्राह। देव।
said: Sire,

विश्वासप्रतिपन्नानां वंचने का विदग्धता।
Of the with confidence-endued in the deception what cleverness?

अंकमारुह्य सुप्तं हि हत्वा किं नाम पौरुषं॥५२॥
The lap having ascended one asleep for having slain what namely manliness? (52)

शृणु देव। तेन मंत्रिणाहं प्रथमदर्शन एव ज्ञातः किंतु
Listen, Sire: By that minister I at first-sight already detected; however

महाशयो ऽसौ राजा तेन मया विप्रलब्धः। तथा चोक्तं।
noble-minded (is) that king, therefore by me deceived. Thus and said:

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनं।
By with himself-comparison who considers the wicked as truth-speaking,

स तथा वंच्यते धूर्तैर्ब्राह्मणश्छागतो यथा॥५३॥
he thus is cheated by knaves the Brâhman with regard to the goat as. (53)

राजोवाच। कथमेतत्। मेघवर्णः कथयति। अस्ति गौतमस्यारण्ये
The king said: How that? Meghavarṇa relates: There was in Gautama's forest

प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः। स च यज्ञार्थं
having undertaken-a sacrifice some Brâhman. He and for the sacrifice's-sake

ग्रामांतराच्छागमुपक्रीय स्कंधे नीत्वा गच्छन्
from another-village a goat having bought on the shoulder carrying (it) going

धूर्तत्रयेणावलोकितः । ततस्ते धूर्ता यद्येष छागः केनाप्युपायेन
by a knave-triad perceived. Then those knaves, 'if that goat by some stratagem

लभ्यते तदा मतिप्रकर्षो भवतीति समालोच्य वृक्षत्रयतले
is obtained, then, wit-superiority is' thus having reflected, at a tree-triad's-foot

क्रोशांतरेण तस्य ब्राह्मणस्यागमनं प्रतीक्ष्य पथि स्थिताः ।
in a Krośa's-interval of that Brâhman the approach expecting, by the way stood.

तत्रैकेन धूर्तेन गच्छन्स ब्राह्मणोऽभिहितः । भो ब्राह्मण
There by one knave going that Brâhman accosted: Ho, Brâhman,

किमिति कुक्कुरः स्कंधेनोह्यते । विप्रेणोक्तं । नायं श्वा
why thus a dog on the shoulder is carried? By the sage said: Not this a dog,

किंतु यज्ञच्छागः । अथानंतरस्थितेनान्येन धूर्तेन तथैवोक्तं ।
but a sacrifice-goat. Now by the further on-standing other knave thus likewise said.

तदाकर्ण्य ब्राह्मणश्छागं भूमौ निधाय मुहुर्नि-
That having heard the Brâhman the goat on the ground having laid, repeatedly

रीक्ष्य पुनः स्कंधे कृत्वा दोलायमानमतिश्चलितः । यतः ।
having eyed, again on the shoulder having taken, wavering-minded went. For,

मतिर्दोलायते सत्यं सतामपि खलोक्तिभिः ।
The mind wavers truly of the good even through the knave's-words,

ताभिर्विश्वासितश्चासौ म्रियते चित्रकर्णवत् ॥ ५४ ॥
by them made to confide and he dies Chitrakarṇa-like. (54)

राजाह । कथमेतत् । स कथयति । अस्ति कस्मिंश्चिद्वनोद्देशे मदोत्कटो
The king says: How that? He relates. There is in some forest-spot Madotkaṭa

नाम सिंहः । तस्य सेवकास्त्रयः काको व्याघ्रो जंबुकश्च । अथ
by name a lion. Of him attendants three, a crow, a tiger, a jackal and. Now

तैर्भ्रमद्भिः कश्चिदुष्ट्रो दृष्टः पृष्टश्च । कुतो भवानागतः
by them roaming about some camel seen asked and. Whence you approached

सार्थाद्भ्रष्टः । स चात्मवृत्तांतमकथयत् । ततस्तैर्नीत्वा
from a caravan straying? He and his-history told. Then by them having conducted (him)

सिंहे ऽसौ समर्पितः । तेनाभयवाचं दत्त्वा चित्रकर्ण इति
to the lion he introduced. By him safety-word having given, 'Chitrakarṇa' thus

नाम कृत्वा स्थापितः । अथ कदाचित्सिंहस्य शरीरवैकल्याद्भू-
name having made retained. Now once through the lion's body-indisposition

रिवृष्टिकारणाच्चाहारमलभमानास्ते व्यग्रा बभूवुः । ततस्तैरा-
of much-rain-on account and food not-finding they perplexed became. Then by them

लोचितं । चित्रकर्णमेव यथा स्वामी व्यापादयति तथानुष्ठीयतां ।
considered: Chitrakarṇa verily how the master kills, thus let it be arranged.

किमनेन कंटकभुजा । व्याघ्र उवाच । स्वामिनाभयवाचं दत्त्वा-
What with that thorn-eater? The tiger said: By the master, safety-word having given

नुगृहीतस्तत्कथमेवं संभवति । काको ब्रूते । इह समये
(he was) received, therefore how thus is it possible? The crow says: Here on the occasion

परिक्षीणः स्वामी पापमपि करिष्यति । यतः ।
fading away the master a sin also will commit. For,

त्यजेत्क्षुधार्ता महिला स्वपुत्रं
There will abandon with hunger-pained a woman her-son,

खादेत्क्षुधार्ता भुजगी स्वमंडं ।
there will eat with hunger-pained a female serpent her egg;

बुभुक्षितः किं न करोति पापं
the hungry what not does he commit sin?

क्षीणा नरा निष्करुणा भवंति ॥५५॥
exhausted men pitiless are. (55)

अन्यच्च । मत्तः प्रमत्तश्चोन्मत्तः श्रांतः क्रुद्धो बुभुक्षितः ।
Another and, The intoxicated, the careless and, the insane, the distressed, the enraged, the hungry,

लुब्धो भीरुस्त्वरायुक्तः कामुकश्च न धर्मवित् ॥५६॥
the covetous, the timid, the hasty, the libertine and not law-knowing. (56)

इति संचिंत्य सर्वे सिंहांतिकं जग्मुः । सिंहेनोक्तं । आहारार्थं
Thus having reflected all the lion-near went. By the lion said: For food's-sake

किंचित्प्राप्तं । तैरुक्तं । यत्नादपि न प्राप्तं किंचित् ।
anything obtained? By them said: With pains even not obtained anything.

सिंहेनोक्तं। को ऽधुना जीवनोपायः। काको वदति। देव स्वाधीना-
By the lion said: What now living-means? The crow says: Sire, through the on

हारपरित्यागात्सर्वनाशो ऽयमुपस्थितः। सिंहेनोक्तं। अत्राहारः
us-dependant-food's-refusal all-destruction this approached. By the lion said: Here food

कः स्वाधीनः। काकः कर्णे कथयति। चित्रकर्ण इति। सिंहो
what on us-dependant? The crow into the ear says: 'Chitrakarna' thus. The lion

भूमिं स्पृष्ट्वा कर्णौ स्पृशति। अभयवाचं दत्त्वा
the ground having touched the ears touches (saying): Safety-word having given

धृतो ऽयमस्माभिः। तत्कथमेवं संभवति। तथा च।
kept he by us. Then how thus is it possible? Thus and:

न भूप्रदानं न सुवर्णदानं न गोप्रदानं न तथान्नदानं।
Not land-gift, not gold-gift, not cow-gift, not thus food-gift,

यथा वदंतीह महाप्रदानं सर्वेषु दानेष्वभयप्रदानं ॥५७॥
as they proclaim here a great-gift among all gifts safety-gift. (57)

अन्यच्च। सर्वकामसमृद्धस्य अश्वमेधस्य यत्फलं।
Another and, Of a with all-wishes-prosperous Aśvamedha what reward,

तत्फलं लभते सम्यग्रक्षिते शरणागते ॥५८॥
that reward one receives, duly (being) defended one for protection-approached. (58)

काको ब्रूते। नासौ स्वामिना व्यापादयितव्यः किंत्वस्माभिरेव।
The crow says: Not he by the lord to be killed but by us only.

तथा कर्तव्यं यथासौ स्वदेहदानमंगीकरोति। सिंहस्तच्छ्रुत्वा
Thus to be acted that he his-body's-gift offers. The lion that having heard

तूष्णीं स्थितः। ततो ऽसौ लब्धावकाशः कूटं कृत्वा सर्वाना-
silently stood. Then he (having) found-an opportunity a plot having made all

दाय सिंहांतिकं गतः। अथ काकेनोक्तं। देव यत्नादप्याहारो
having taken lion-near gone. Now by the crow said: Sire, with pains even food

न प्राप्तः। अनेकोपवासखिन्नः स्वामी तदिदानीं मदीयमांसमु-
not found. By much-fasting-exhausted (is) my lord, therefore now my-flesh

पभुज्यतां। यतः।
let be eaten! For,

स्वामिमूला भवंत्येव सर्वाः प्रकृतयः खलु ।
The master-as root having are verily all state's members surely;

समूलेष्वपि वृक्षेषु प्रयत्नः सफलो नृणां ॥५९॥
on with-roots (endowed) also trees care (bestowed) fruitful of men. (59)

सिंहेनोक्तं । वरं प्राणपरित्यागो न पुनरीदृशि कर्मणि प्रवृत्तिः ।
By the lion said: Better a life-abandonment not however in such an action engaging.

जंबुकेनापि तथोक्तं । ततः सिंहेनोक्तं । मैवं । अथ
By the jackal also thus said. Then by the lion said: Not thus! Now

व्याघ्रेणोक्तं । मद्देहेन जीवतु स्वामी । सिंहेनोक्तं । न
by the tiger said: Through my-body may live the lord! By the lion said: Not

कदाचिदेवमुचितं । अथ चित्रकर्णो ऽपि जातविश्वासस्तथैवा-
ever thus proper! Now Chitrakarṇa also with created-confidence so just

त्मदानमाह । ततस्तद्वचनात्तेन व्याघ्रेणासौ कुक्षिं विदार्य
self-gift declares. Then upon his-word by that tiger he, the flank having torn open,

व्यापादितः सर्वैर्भक्षितः। अतो ऽहं ब्रवीमि। मतिर्दोलायते सत्यमि-
killed by all eaten. Therefore I say: The mind wavers truly

त्यादि । ततस्तृतीयधूर्तवचनं श्रुत्वा स्वमतिभ्रमं निश्चित्य
&c. Then the third-knave's-word having heard of his-mind's-shakiness being convinced

छागं त्यक्त्वा ब्राह्मणः स्नात्वा गृहं ययौ । स छागस्तैर्धू-
the goat leaving the Brâhman having bathed home went. That goat by those

र्तैर्नीत्वा भक्षितः । अतो ऽहं ब्रवीमि । आत्मौपम्येन यो
knaves having taken (it) eaten. Therefore I say: By with himself-comparison who

वेत्तीत्यादि । राजाह । मेघवर्ण कथं शत्रुमध्ये त्वया
considers &c. The king says: Meghavarṇa, how in the enemies'-midst by thee

चिरमुषितं कथं वा तेषामनुनयः कृतः । मेघवर्ण उवाच । देव
long dwelt, how or of them conciliation made? Meghavarṇa said: Sire,

स्वामिकार्यार्थिना स्वप्रयोजनवशाद्वा किं न क्रियते ।
by one the master's-profit-seeking, for one's own-aims'-sake or what not is done?

पश्य । लोको वहति किं राजन्न मूर्ध्ना दग्धुमिंधनं ।
Behold: People do they carry (what?), O king, not on the head to burn (it) fuel?

क्षालयन्नपि वृक्षांघ्रिं नदीवेला निकृंतति ॥६०॥
Washing also a tree's-foot a river's-current tears (it) down. (60)

तथा चोक्तं। स्कंधेनापि वहेच्छत्रून्कार्यमासाद्य बुद्धिमान्।
Thus and said: On the shoulder even will carry enemies, an object approaching, the wise,

यथा वृद्धेन सर्पेण मंडूका विनिपातिताः ॥६१॥
as by the old serpent frogs (were) destroyed. (61)'

राजाह। कथमेतत्। मेघवर्णः कथयति। अस्ति जीर्णोद्याने
The king says: How that? Meghavarṇa relates: There was in an old-garden

मंदविषो नाम सर्पः। सो ऽतिजीर्णतयाहारमप्यन्वेष्टुमक्षमः
Mandavisha by name a serpent. That from over-agedness food even to seek unable

सरस्तीरे पतित्वा स्थितः। ततो दूरादेव केनचिन्मंडूकेन
on a pond's-bank having fallen remained. Then from afar already by some frog

दृष्टः पृष्टश्च। किमिति त्वमाहारं नान्विष्यसि। सर्पो ऽवदत्।
seen, asked and: Why thus thou food not dost seek?' The serpent said:

गच्छ भद्र मम मंदभाग्यस्य प्रश्नेन किं। ततः संजात-
Go, my dear! Of me ill-fated with questioning what? Then with roused-

कौतुकः स च भेकः सर्वथा कथ्यतामित्याह। सर्पो ऽप्याह।
curiosity that also 'frog 'wholly let it be told!' thus says. The serpent also says:

भद्र ब्रह्मपुरवासिनः श्रोत्रियस्य कौंडिन्यस्य पुत्रो विंशतिवर्षीयः
My dear, of an in Brahmapura-living S'rotriya Kauṇḍinya the son twenty-years old

सर्वगुणसंपन्नो दुर्दैवान्मम नृशंसस्वभावाद्दष्टः। तं
with all-virtues-endowed from ill-fate of me through the cruel-nature bitten. That

पुत्रं सुशीलनामानं मृतमालोक्य मूर्छितः कौंडिन्यः पृथिव्यां लुलोठ।
son Suśila-named dead having seen fainting Kauṇḍinya on the ground rolled.

अनंतरं ब्रह्मपुरवासिनः सर्वे बांधवास्तत्रागत्योपविष्टाः।
Thereupon Brahmapura-inhabiting all relations there having approached sat down.

तथा चोक्तं। उत्सवे व्यसने युद्धे दुर्भिक्षे राष्ट्रविप्लवे।
Thus and said: At a festival, in distress, in battle, in famine, in realm-tumult,

राजद्वारे श्मशाने च यस्तिष्ठति स बांधवः ॥६२॥
at the king's-door, on the cemetery and who remains, he a relation. (62)

तत्र कपिलो नाम स्नातको ऽवदत्। अरे कौंडिन्य मूढो
There Kapila by name, a householder, said: Alas, Kauṇḍinya, infatuated

ऽसि तेनैवं विलपसि।
thou art, therefore thus thou lamentest.

शृणु। क्रोडीकरोति प्रथमं यथा जातमनित्यता।
Listen: To the bosom folds first as a child perishableness,

धात्रीव जननी पश्चात्तथा शोकस्य कः क्रमः॥६३॥
a nurse as, the mother afterwards, therefore for sorrow what course? (63)

क्व गताः पृथिवीपालाः ससैन्यबलवाहनाः।
Where (are) gone the earth-protectors with-armies-power-chariots,

वियोगसाक्षिणी येषां भूमिरद्यापि तिष्ठति॥६४॥
departure-witnessing of whom the earth to-day even stands? (64)

अपरं च। कायः संनिहितापायः संपदः पदमापदां।
Another and, The body has destruction-close to it, happiness the place for misfortunes,

समागमाः सापगमाः सर्वमुत्पादि भंगुरं॥६५॥
meeting with-departure (connected), everything born (is) frail. (65)

प्रतिक्षणमयं कायः क्षीयमाणो न लक्ष्यते।
Every moment this body wasting away not is perceived,

आमकुंभ इवांभःस्थो विशीर्णः सन्विभाव्यते॥६६॥
a crude-jar as in water-standing; dissolved being, it is discovered. (66)

आसन्नतरतामेति मृत्युर्जंतोर्दिने दिने।
To closer proximity goes death of a living being day by day,

आघातं नीयमानस्य वध्यस्येव पदे पदे॥६७॥
of a to slaughter being led culprit as step by step. (67)

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः।
Uncertain (is) youth, beauty, life, of goods-a store,

ऐश्वर्यं प्रियसंवासो मुह्येत्तत्र न पंडितः॥६८॥
sovereignty, friends'-society; fascinated should be there not the wise. (68)

यथा काष्ठं च काष्ठं च समेयातां महोदधौ।
As a plank and a plank and may meet on the mighty-water-receptacle,

समेत्य च व्यपेयातां तद्वद्भूतसमागमः ॥६९॥
having met and may part, thus of beings-the meeting. (69)

यथा हि पथिकः कश्चिच्छायामाश्रित्य तिष्ठति ।
As namely wanderer some to shade having resorted halts,

विश्रम्य च पुनर्गच्छेत्तद्वद्भूतसमागमः ॥७०॥
having rested and again will go, thus of beings-the meeting. (70)

अन्यच्च । पंचभिर्निर्मिते देहे पंचत्वं च पुनर्गते ।
Another and, On the of five (elements) composed body, to the five's state and again gone,

स्वां स्वां योनिमनुप्राप्ते तत्र का परिदेवना ॥७१॥
its its birthplace having found, there what lamentation. (71)

यावतः कुरुते जंतुः संबंधान्मनसः प्रियान् ।
As many makes a creature connections to the mind dear,

तावंतो ऽपि निखन्यंते हृदये शोकशंकवः ॥७२॥
so many also are ingrafted in the heart sorrow-thorns. (72)

नायमत्यंतसंवासो लभ्यते येन केनचित् ।
Not this perpetual-association is found by anyone whomsoever

अपि स्वेन शरीरेण किमुतान्येन केनचित् ॥७३॥
even with his own body, how much less with else anyone! (73)

अपि च । संयोगो हि वियोगस्य संसूचयति संभवं ।
Also and, Connection namely of separation indicates the origin,

अनतिक्रमणीयस्य जन्म मृत्योरिवागमं ॥७४॥
of the inevitable birth of death as the approach. (74)

आपातरमणीयानां संयोगानां प्रियैः सह ।
Of for the moment-delightful connections friends with,

अपथ्यानामिवान्नानां परिणामो ऽतिदारुणः ॥७५॥
of unwholesome as foods, the end (digestion) over-painful. (75)

अपरं च । व्रजंति न निवर्तंते स्रोतांसि सरितां यथा ।
Another and, There run on, not return, the waves of rivers as,

आयुरादाय मर्त्यानां तथा रात्र्यहनी सदा ॥७६॥
the life taking away of mortals thus night-and day always. (76)

सुखास्वादपरो यस्तु संसारे सत्समागमः ।
In happiness-enjoyment-only consisting which truly in the world with the good-association,

स वियोगावसानत्वाद्दुःखानां धुरि युज्यते ॥७७॥
that from (its) in separation-ending of troubles in the yoke' is joined. (77)

अत एव हि नेच्छंति साधवः सत्समागमं ।
Therefore only namely not wish the virtuous with the good-association,

यद्वियोगासिलूनस्य मनसो नास्ति भेषजं ॥७८॥
because of the with separation's-sword-cut heart not is a remedy. (78)

सुकृतान्यपि कर्माणि राजभिः संगरादिभिः ।
Well-performed even works by the kings Sagara &c.,

अथ तान्येव कर्माणि ते चापि प्रलयं गताः ॥७९॥
then those very works they and also to destruction gone. (79)

संचिंत्य संचिंत्य जगुग्रदंडं मृत्युं मनुष्यस्य विचक्षणस्य ।
Having reflected having reflected on that stern-sceptred Death, of a man intelligent

वर्षांबुसिक्ता इव चर्मबंधाः सर्वे प्रयत्नाः शिथिलीभवंति ॥८०॥
with rain-water-sprinkled as leather-straps all efforts relaxed-become. (80)

यामेव रात्रिं प्रथमामुपैति गर्भे निवासं नरवीरलोकः ।
On which just night first takes up in the womb (his) abode a human-hero,

ततः प्रभृत्यस्खलितप्रयाणः स प्रत्यहं मृत्युसमीपमेति ॥८१॥
thence forward with unfaltering-progress he daily death-near goes. (81)

अतः संसारं विचारय । शोको ऽयमज्ञानस्य प्रपंचः । पश्य ।
Therefore the world consider! Sorrow this of ignorance display. Behold:

अज्ञानं कारणं न स्याद्वियोगो यदि कारणं ।
Ignorance the cause not (if) were, separation if the cause,

शोको दिनेषु गच्छत्सु वर्धतामपयाति किं ॥८२॥
sorrow, days passing on, should increase; it departs why? (82)

तदत्रात्मानमनुसंधेहि । शोकचर्चां परिहर । यतः ।
Therefore here thyself compose! Sorrow-searching avoid! For,

अकांडपातजातानां गात्राणां मर्मभेदिनां ।
Of the not-by arrow-fall-produced of the limbs the joints-cutting

गाढशोकप्रहाराणामचिंतैव महौषधी ॥ ८३ ॥
deep-sorrow's-blows not-reflection only the great-remedy. (83)

ततस्तद्वचनं निशम्य प्रबुद्ध इव कौंडिन्य उत्थायाब्रवीत् ।
Then his-word having heard awakened as it were Kaundinya rising said:

तदलमिदानीं गृहनरकवासेन । वनमेव गच्छामि ।
Then enough now with in a house-hell-dwelling. To the wood surely I go.

कपिलः पुनराह ।
Kapila again says:

वने ऽपि दोषाः प्रभवंति रागिणां
In a wood even evils arise of the passionate,

गृहे ऽपि पंचेंद्रियनिग्रहस्तपः ।
in a house even the five-organs'-restraint (is) penance;

अकुत्सिते कर्मणि यः प्रवर्तते
in unblemished action who engages,

निवृत्तरागस्य गृहं तपोवनं ॥ ८४ ॥
of one with restrained-passions the house (is) a penance-wood. (84)

यतः । दुःखितो ऽपि चरेद्धर्मं यत्र कुत्राश्रमे रतः ।
For, The afflicted also should observe the law in any whatsoever order of life delighting

समः सर्वेषु भूतेषु न लिंगं धर्मकारणं ॥ ८५ ॥
equal unto all beings; not (is) an (external) mark of virtue-a cause. (85)

उक्तं च । वृत्त्यर्थं भोजनं येषां संतानार्थं च मैथुनं ।
Said and, For life's-sake the food of whom, for offspring's-sake and love,

वाक्सत्यवचनार्थाय दुर्गाण्यपि तरंति ते ॥ ८६ ॥
speech for true-words'-sake, difficulties also overcome they. (86)

तथा हि । आत्मा नदी संयमपुण्यतीर्था
Thus namely, The soul (is) a river having restraint-as holy-bathing places,

सत्योदका शीलतटा दयोर्मिः ।
truth-as water, character-as banks, tenderness-as waves;

तत्राभिषेकं कुरु पांडुपुत्र
there ablution make, O Pâṇḍu-son!

न वारिणा शुध्यति चांतरात्मा ॥८७॥
not through water is purified also the inward-soul. (87)

विशेषतश्च। जन्ममृत्युजराव्याधिवेदनाभिरुपद्रुतं।
Especially and, With birth-death-old age-illness-pain overwhelmed

संसारमिममुत्पन्नमसारं त्यजतः सुखं ॥८८॥
world this produced sapless, of the quitting happiness. (88)

यतः। दुःखमेवास्ति न सुखं यस्मात्तदुपलक्ष्यते।
For, Pain only exists, not ease, because this is observed,

दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ॥८९॥
on a pain-sufferer's remedy of ease-the name is bestowed. (89)

कौंडिन्यो ब्रूते। एवमेव। ततो ऽहं तेन शोकाकुलेन ब्राह्मणेन
Kauṇḍinya says: So just. Then I by that sorrow-afflicted Brâhman

शप्तो यदद्यारभ्य मंडूकानां वाहनं भविष्यसीति। कपिलो ब्रूते।
cursed, that 'to-day beginning of frogs a vehicle thou shalt be' thus. Kapila says:

संप्रत्युपदेशासहिष्णुर्भवान्। शोकाविष्टं ते हृदयं। तथापि
At present advice-not bearing you. With sorrow-filled of thee the heart. Thus even

कार्यं शृणु।
what to be done hear:

संगः सर्वात्मना त्याज्यः स च त्यक्तुं न शक्यते।
Society with all-the mind to be shunned, that if be shunned not can,

स सद्भिः सह कर्तव्यः सतां संगो हि भेषजं ॥९०॥
that the good with to be made; of the good the society namely a medicine. (90)

अन्यच्च। कामः सर्वात्मना हेयः स चेाड्डातुं न शक्यते।
Another and, Love with all-the soul to be quitted, that if be quitted not can,

स्वभार्यां प्रति कर्तव्यः सैव तस्य हि भेषजं ॥९१॥
one's-wife towards to be made, she only of that namely a medicine. (91)

एतच्छ्रुत्वा स कौंडिन्यः कपिलोपदेशामृतप्रशांतशोकानलो
This having heard that Kauṇḍinya by Kapila's-advice-nectar-being allayed-(his) sorrow-fire

यथाविधि दंडग्रहणं कृतवान्। अतो ब्राह्मणशापान्मंडूकान्
according-to rule staff-taking made. Therefore through the Brâhman's-curse frogs

वोढुमत्र तिष्ठामि। अनंतरं तेन मंडूकेन गत्वा मंडूकनाथस्य
to carry here I stay. Thereupon by that frog, having gone, of the frog-lord

जालपादनाम्नो ऽग्रे तत्कथितं। ततो ऽसावागत्य मंडूकनाथस्तस्य
Jâlapâda-named in front that related. Then that having approached frog-lord of that

सर्पस्य पृष्ठमारूढवान्। स च सर्पस्तं पृष्ठे कृत्वा
serpent the back ascended. That and serpent him on (his) back placing

चित्रपदक्रमं बभ्राम। परेद्युश्चलितुमसमर्थं तं मंडूकनाथो
at a wondrous-pace roamed about. The following-day to go unable him the frog-lord

ऽवदत्। किमद्य भवान्मंदगतिः। सर्पो ब्रूते। देव आहारविरहाद्-
addressed: Why to-day you slowly-going? The serpent says: Sire, from food-want

समर्थो ऽस्मि। मंडूकनाथो ऽवदत्। अस्मदाज्ञया मंडूकान्भक्षय। ततो
unable I am. The frog-lord said: By our-command frogs eat! Then

गृहीतो ऽयं महाप्रसाद इत्युक्त्वा क्रमशो मंडूकान्खादितवान्। अतो
'accepted this great-favour' thus saying by degrees the frogs he ate. Then

निर्मंडूकं सरो विलोक्य मंडूकनाथो ऽपि तेन खादितः। अतो
void of frogs the pond seeing the frog-lord also by him eaten. Therefore

ऽहं ब्रवीमि। स्कंधेनापि वहेच्छत्रूनित्यादि। देव यात्विदानीं
I say: 'On the shoulder even will carry enemies &c. Sire, let go now

पुरावृत्ताख्यानकथनं। सर्वथा संधेयो ऽयं हिरण्यगर्भो
former-events'-stories'-telling! 'By all means to be conciliated this Hiranyagarbha

राजा संधीयतामिति मे मतिः। राजोवाच। को ऽयं
king let be made peace with' thus of me the opinion, The king said: What this

भवतो विचारः। यतो जितस्तावदयमस्माभिस्ततो यद्यस्मत्सेवया
of you thought? Since defeated first he by us, therefore if in our-vassalage

वसति तदास्तां नो चेद्विगृह्यतां। अत्रांतरे
he dwells, then may he remain, not if, let him be attacked! There meanwhile,

जंबुद्वीपादागत्य शुकेनोक्तं। देव सिंहलद्वीपस्य सारसो
from Jambudvîpa having arrived, by the parrot said: Sire, of Siṁhaladvîpa the Sârasa

राजा संप्रति जंबुद्वीपमाक्रम्यावतिष्ठते। राजा ससंभ्रमं
king now Jambudvîpa having invaded remains (there). The king with-confusion

ब्रूते । किं किं । शुकः पूर्वोक्तं कथयति । गृध्रः स्वागतमु-
says: What? what? The parrot the before-said relates. The vulture to himself

वाच । साधु रे चक्रवाक मन्त्रिन्सर्वज्ञ साधु साधु । राजा
said: Well, O Chakravâka minister, Sarvajña,' well, well. The king

सकोपमाह । आस्तां तावदयं । गत्वा तमेव समूलमु-
with-anger says: Let remain then this one! Having gone that one surely with-root

न्मूलयामि । दूरदर्शी विहस्याह ।
I root up. Dûradarśin smiling says:

न शरन्मेघवत्कार्यं वृथैव घनगर्जितं ।
Not autumn-cloud-like to be made in vain only cloud-thundering;

परस्यार्थमनर्थं वा प्रकाशयति नो महान् ॥९२॥
to an enemy profit loss or reveals never the great. (92)

अपरं च । एकदा न विगृह्णीयाद्बहून्राजाभिघातिनः ।
Another and, At once not should fight many a king adversaries,

सदर्पो ऽप्युरगः कीटैर्बहुभिर्नाश्यते ध्रुवं ॥९३॥
a proud even serpent by insects many is made to perish surely. (93)

देव किमिति विना संधानं गमनमस्ति । यतस्तदास्मत्पश्चात्
Sire, why thus without concluding peace marching is? For then behind our-back

प्रकोपो ऽनेन कर्तव्यः । अपरं च ।
disturbance by this one to be made. Another and,

यो ऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।
Who a thing's-true state not-having ascertained of anger verily into the power gone,

स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥९४॥
he thus is pained fool, the Brâhman on account of the ichneumon as. (94)

राजाह । कथमेतत् । दूरदर्शी कथयति । अस्त्युज्जयिन्यां माधवो
The king says: How that? Dûradarśin relates: There is in Ujjayinî Mâdhava

नाम विप्रः । तस्य ब्राह्मणी प्रसूता बालापत्यस्य रक्षार्थं
by name a Brâhman. Of him the wife having born, of the young-child for protection's-sake

ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणाय राज्ञः पार्वण-
the Brâhman having left, to bathe gone. Now to the Brâhman the king's monthly-

श्राद्धं दातुमाह्वानमागतं। तच्छ्रुत्वा ब्राह्मणः सहज-
S'râddha to give an invitation came. That having heard the Brâhman from his natural-

दारिद्र्यादचिंतयत्। यदि सत्वरं न गच्छामि तदान्यः कश्चिच्छ्रुत्वा
poverty reflected: If with-haste not I go then else somebody having heard

श्राद्धं ग्रहीष्यति। यतः।
the S'râddha will take. For,

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः।
Of a receipt, of a gift, of to be done and work

क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसं ॥९५॥
speedily not-being done time drinks its-essence. (95)

किंतु बालकस्यात्र रक्षको नास्ति। तत्किं करोमि। यातु
However of the child here a guardian not is. Then what do I? Well!

चिरकालपालितमिमं नकुलं पुत्रनिर्विशेषं बालकरक्षायां
a long-time-cherished this ichneumon from a son-without difference in the child's-protection

व्यवस्थाप्य गच्छामि। तथा कृत्वा गतः। ततस्तेन नकुलेन
having placed I go. Thus having done (he) departed. Then by that ichneumon

बालकसमीपमागच्छन्कृष्णसर्पो दृष्ट्वा व्यापाद्य
to the child's-proximity approaching a black serpent, having seen, having killed,

कोपात्खंडं खंडं कृत्वा खादितः। ततो ऽसौ नकुलो ब्राह्मणमा-
from anger part part having made, devoured. Then that ichneumon the Brâhman

यांतमवलोक्य रक्तविलिप्तमुखपादः सत्वरमुपागम्य
coming near seeing with blood-smeared-mouth-and feet with-haste having approached

तच्चरणयोर्लुलोठ। ततः स विप्रस्तथाविधं तं दृष्ट्वा बालको
at his-feet rolled. Then that Brâhman in such-a state him having seen, 'the child

ऽनेन खादित इत्यवधार्य नकुलं व्यापादितवान्। अनंतरं यावदु-
by him eaten' thus inferring the ichneumon killed. Afterwards while

पसृत्यापत्यं पश्यति ब्राह्मणस्तावद्बालकः सुस्थः सर्पश्च
approaching at the child looks the Brâhman, then the child healthy the serpent and

व्यापादितस्तिष्ठति। ततस्तमुपकारकं नकुलं निरीक्ष्य भावित-
killed lies. Then that as a benefactor ichneumon having recognized with reflecting-

चेताः स परं विषादमगमत्। अतो ऽहं ब्रवीमि। यो ऽर्थतत्त्वम्-
mind he to extreme grief went. Therefore I say: Who a thing's-true state

विज्ञायेत्यादि। अपरं च।
not-having ascertained &c. Another and,

कामः क्रोधस्तथा मोहो लोभो मानो मदस्तथा।
Lust, anger, likewise infatuation, covetousness, pride, intoxication likewise,

षड्वर्गमुत्सृजेदेनमस्मिंस्त्यक्ते सुखी नृपः ॥९६॥
of six-collection should he avoid this; this (being) shunned happy a prince. (96)

राजाह। मंत्रिन्नेष ते निश्चयः। मंत्री ब्रूते। एवमेव।
The king says: Minister, (is) this thy conviction? The minister says: So just.

यतः। स्मृतिश्च परमार्थेषु वितर्को ज्ञाननिश्चयः।
For, Recollection and, in important-matters deliberation, knowledge-conviction,

दृढता मंत्रगुप्तिश्च मंत्रिणः परमो गुणः ॥९७॥
firmness, counsel-concealment and a minister's highest quality. (97)

तथा च। सहसा विदधीत न क्रियां
Thus and, With rashness one should perform not an action,

अविवेकः परमापदां पदं।
inconsiderateness of the greatest-misfortunes the foundation;

वृणते हि विमृश्यकारिणं
there choose namely one after deliberation-acting

गुणलुब्धाः स्वयमेव संपदः ॥९८॥
through virtues-charmed of themselves already fortunes. (98)

तद्देव यदिदानीमस्मद्वचनं क्रियते तदा संधाय गम्यतां।
Therefore Sire, if now our-word is done then having made peace let be gone!

यतः। यद्यप्युपायाश्चत्वारो निर्दिष्टाः साध्यसाधने।
For, If also means four pointed out of what is to be accomplished-in the accomplishment

संख्यामात्रं फलं तेषां सिद्धिः साम्नि व्यवस्थिता ॥९९॥
number-merely (is) the fruit of them; success in negotiation grounded. (99)

राजाह। कथमेवं संभवति। मंत्री ब्रूते। देव सत्वरं भविष्यति।
The king says: How thus is it possible? The minister says: Sire, with-haste it will be.

यतः। अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।
For, An ignorant easy to be conciliated, more easily is conciliated the difference-knowing,

ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रंजयति ॥१००॥
a with knowledge-particles-badly-imbued, Brahmâ even man not conciliates. (100)

विशेषतश्चायं धर्मज्ञो राजा सर्वज्ञो मंत्री च। ज्ञातमे-
Especially and this 'duty-knowing king Sarvajña ('all-knowing') minister and. Perceived

तन्मया पूर्वं मेघवर्णवचनात्तत्कृतकार्यसंदर्शनाच्च। यतः।
this by me before from Megh.'s-word, from the by him-done-action's-perception and. For,

कर्मानुमेयाः सर्वत्र परोक्षगुणवृत्तयः।
From actions-to be inferred (is) everywhere of those of unknown-qualities-the conduct

तस्मात्परोक्षवृत्तीनां फलैः कर्मानुभाव्यते ॥१०१॥
therefore of those of unknown-conduct by the results the action is perceived. (101)

राजाह। अलमुत्तरोत्तरेण। यथाभिप्रेतमनुष्ठीयतां।
The king says: Enough with answers-and replies! As-intended let it be accomplished!

एतन्मंत्रयित्वा गृध्रो महामंत्री तत्र यथार्हं कर्तव्यमि-
This having advised the vulture the great-minister 'there as-proper to be acted,

त्युक्ता दुर्गाभ्यंतरं चलितः। ततः प्रणिधिवकेनागत्य
thus having said' to the fort's-interior gone. Then by the spy-crane having approached

राज्ञो हिरण्यगर्भस्य निवेदितं। देव संधिं कर्तुं महामंत्री
to king Hiraṇyagarbha made known: Sire, peace to make the great-minister

गृध्रोऽस्मत्समीपमागच्छत्। राजहंसो ब्रूते। मंत्रिन्पुनः
the vulture to our-neighbourhood approached. The flamingo says: Minister, again

संबंधिना केनचिदत्रागंतव्यं। सर्वज्ञो विहस्याह।
by a conspirator some here will be approached. Sarvajña smiling says:

देव न शंकास्पदमेतद्यतोऽसौ महाशयो दूरदर्शी। अथवा
Sire not fear-foundation this, for that noble-minded Dûradarśin. But

स्थितिरियं मंदमतीनां। कदाचिच्छंकैव न क्रियते
the habit this of the slow-minded: Sometimes fear at all not is made,

कदाचित्सर्वत्र शंका। तथा हि।
sometimes everywhere fear. Thus namely,

सरसि बहुशस्ताराच्छायेक्षणात्परिवंचितः
On a pond often through star-images'-perception deceived

कुमुदविटपान्वेषी हंसो निशास्वविचक्षणः ।
a lotus-shoots-seeking goose at night, unwise,

न दशति पुनस्ताराशंकी दिवापि सितोत्पलं
not eats again stars-fearing by day also the white-lotus;

कुहकचकितो लोकः सत्ये ऽप्यपायमपेक्षते ॥१०२॥
by knaves-frightened the world in the honest even danger suspects. (102)

दुर्जनदूषितमनसः सुजनेष्वपि नास्ति विश्वासः ।
Of one with by wicked men-spoiled-mind in good-men also not is confidence;

बालः पायसदग्धो दध्यपि फूत्कृत्य भक्षयति ॥१०३॥
a child with milk-burnt curd also, having blown upon it, eats. (103)

तद्देव यथाशक्ति तत्पूजार्थं रत्नोपहारादिसामग्री
Therefore Sire, according to-power for his-honour's-sake of jewel-presents-&c.-a sum

सुसज्जीक्रियतां । तथानुष्ठिते सति स गृध्रो मंत्री दुर्ग-
let quite-ready-be made! Thus accomplished being that vulture minister from the

द्वाराच्चक्रवाकेणोपगम्य सत्कृत्यानीय राजदर्शनं
fort's-gate by the Chak., having gone up, having saluted, having conducted king's-sight

कारितो दत्तासने चोपविष्टः । चक्रवाक उवाच । युष्मदायत्तं
caused to make on a proffered-seat and seated. The Chakravâka said: On you-dependant

सर्वं । स्वेच्छयोपभुज्यतामिदं राज्यं । राजहंसो ब्रूते । एवमेव ।
(is) all. At your-wish let be enjoyed this kingdom! The flamingo says: So just.

दूरदर्शी कथयति । एवमेवैतत्किंत्विदानीं बहुप्रपंचवचनं निष्प्रयोजनं ।
Dûradarśin says: So just (is) this, but at present much-illusion-speech useless.

यतः । लुब्धमर्थेन गृह्णीयात्स्तब्धमंजलिकर्मणा ।
For, The covetous with money he should win, the stern with supplication,

मूर्खं छंदोऽनुवृत्तेन याथातथ्येन पंडितं ॥१०४॥
a fool with wish-compliance, with truthfulness the wise. (104)

अन्यच्च । सद्भावेन हरेन्मित्रं संभ्रमेण तु बांधवान् ।
Another and, With good-character he should win a friend, with reverence however relations,

स्त्रीभृत्यौ दानमानाभ्यां दाक्षिण्येनेतराञ्जनान् ॥१०५॥
a woman-and attendant with gift-and honour, with courtesy other persons. (105)

तदिदानीं संधाय गम्यतां। महाप्रतापश्चित्रवर्णो राजा।
Therefore now having made peace let be gone! Of great-splendour Chitravarna the king.

चक्रवाको ब्रूते। यथा संधानं कार्यं तदप्युच्यतां।
The Chakravâka says: How peace-conclusion to be made, that also let be told!

राजहंसो ब्रूते। कति प्रकाराः संधीनां संभवंति। गृध्रो ब्रूते।
The flamingo says: How many sorts of alliances are possible? The vulture says:

कथयामि। श्रूयतां।
I tell. Let be listened:

बलीयसाभियुक्तस्तु नृपो नान्यप्रतिक्रियः।
By a stronger one attacked however a king not having another-remedy

आपन्नः संधिमन्विच्छेत्कुर्वाणः कालयापनं ॥१०६॥
distressed peace should seek, causing delay of time. (106)

कपाल उपहारश्च संतानः संगतस्तथा।
Kapâla, Upahâra and, Santâna, Saṅgata likewise,

उपन्यासः प्रतीकारः संयोगः पुरुषांतरः ॥१०७॥
Upanyâsa, Pratîkâra, Saṁyoga, Purushântara, (107)

अदृष्टनर आदिष्ट आत्मादिष्ट उपग्रहः।
Adṛishṭanara, Âdishṭa, Âtmâdishṭa, Upagraha,

परिक्रयस्तथोच्छिन्नस्तथा च परभूषणः ॥१०८॥
Parikraya, likewise Uchchhanna, likewise and Parabhûshaṇa, (108)

स्कंधोपनेयः संधिश्च षोडशैते प्रकीर्तिताः।
the Skandhopaneya alliance and, sixteen these proclaimed;

इति षोडशकं प्राहुः संधिं संधिविचक्षणाः ॥१०९॥
thus sixteenfold proclaim alliance the with alliances-conversant. (109)

कपालसंधिर्विज्ञेयः केवलं समसंधितः।
The Kapâla-alliance to be known simply as (made) through equal-alliance,

संप्रदानाद्भवति य उपहारः स उच्यते ॥११०॥
through a gift is which, Upahâra that is called. (110)

संतानसंधिर्विज्ञेयो दारिकादानपूर्वकः ।
The Santâna-alliance to be known as by a daughter's-gift-preceded;

सद्भिस्तु संगतः संधिर्मैत्रीपूर्व उदाहृतः ॥१११॥
with the good however Saṅgata the alliance, by friendship-preceded (is) named; (111)

यावदायुःप्रमाणस्तु समानार्थप्रयोजनः ।
(it is) as long as-life-lasting surely at the same-objects-aiming'

संपत्तौ वा विपत्तौ वा कारणैर्यो न भिद्यते ॥११२॥
in prosperity either in adversity or by causes which not is broken. (112)

संगतः संधिरेवायं प्रकृष्टत्वात्सुवर्णवत् ।
The Saṅgata alliance only this from (its) superiority (is) gold-like;

तथान्यैः संधिकुशलैः कांचनः स उदाहृतः ॥११३॥
thus by others in alliances-skilled Kâñchana (golden) that (is) named. (113)

आत्मकार्यस्य सिद्धिं तु समुद्दिश्य क्रियेत यः ।
One's own-object's accomplishment however pointing out is made which,

स उपन्यासकुशलैरुपन्यास उदाहृतः ॥११४॥
that by the with the Upanyâsa-conversant Upanyâsa (is) named. (114)

मयास्योपकृतं पूर्वं ममाप्येष करिष्यति ।
'By me to him service rendered before, to me also he will render (it)'

इति यः क्रियते संधिः प्रतीकारः स उच्यते ॥११५॥
thus which is made alliance, Pratîkâra that is called. (115)

उपकारं करोम्यस्य ममाप्येष करिष्यति ।
A service I render to him, to me also he will render (it),

अयं चापि प्रतीकारो रामसुग्रीवयोरिव ॥११६॥
this and also (is) Pratîkâra, of Râma-and Sugrîva as. (116)

एकार्थां सम्यगुद्दिश्य क्रियां यत्र हि गच्छति ।
Of one-aim properly pointing out an action where namely one goes,

सुसंहितप्रमाणस्तु स च संयोग उच्यते ॥११७॥
of well-united-authority surely that and Saṁyoga is called. (117)

आवयोर्योधमुख्यैस्तु मदर्थः साध्यतामिति ।
'Of us two by the warrior-chiefs truly my-object let be accomplished' thus

यस्मिन्पणस्तु क्रियते स संधिः पुरुषांतरः ॥११८॥
in which a payment surely is made that alliance (is) Purushântara. (118)

त्वयैकेन मदीयोऽर्थः संप्रसाध्यस्त्वसाविति ।
'By thee alone my affair to be accomplished' surely this' thus

यत्र शत्रुः पणं कुर्यात्सो ऽदृष्टपुरुषः स्मृतः ॥११९॥
where an enemy payment must make, that (is) Adrishtapurusha recorded. (119)

यत्र भूम्येकदेशेन पणेन रिपुरूर्जितः ।
Where with a land's-part as fine an enemy powerful

संधीयते संधिविद्भिः स चादिष्ट उदाहृतः ॥१२०॥
is made peace with, by alliance-knowers that and Âdishta (is) recorded. (120)

स्वसैन्येन तु संधानमात्मादिष्ट उदाहृतः ।
Through one's own-army however peace-conclusion Âtmâdishta (is) named;

क्रियते प्राणरक्षार्थं सर्वदानादुपग्रहः ॥१२१॥
it is made for life-protection's-sake through total-surrender Upagraha. (121)

कोषांशेनार्धकोषेण सर्वकोषेण वा पुनः ।
with a treasure's-part, with half-the treasure, with the whole-treasure or again

शिष्टस्य प्रतिरक्षार्थं परिक्रय उदाहृतः ॥१२२॥
of the remainder for preservation's-sake Parikraya (is) named. (122)

भुवां सारवतीनां तु दानादुच्छन्न उच्यते ।
Of lands excellent however through the surrender Uchchhanna it is called;

भूम्युत्थफलदानेन सर्वेण परभूषणः ॥१२३॥
through the on the ground-growing-fruits'-surrender entire Parabhûshaṇa. (123)

परिच्छिन्नं फलं यत्र प्रतिस्कंधेन दीयते ।
Measured fruit where on every-shoulder is offered,

स्कंधोपनेयं तं प्राहुः संधिं संधिविचक्षणाः ॥१२४॥
Skandhopaneya that proclaim alliance the with alliances-conversant. (124)

परस्परोपकारस्तु मैत्री संबंधकस्तथा ।
Mutual-assistance surely, friendship, relationship likewise,

उपहारश्च विज्ञेयाश्चत्वारश्चैव संधयः ॥१२५॥
the with presents concluded and to be known as four also only alliances. (125)

एक एवोपहारस्तु संधिरेव मतो मम ।
The one only with presents concluded however alliance truly (is) approved by me,

उपहारविभेदास्तु सर्वे मैत्रविवर्जिताः ॥१२६॥
from the with presents concluded, differing however all (are) of friendship-destitute. (126)

अभियोक्ता बलीयस्त्वादलब्ध्वा न निवर्तते ।
An assailant because of his greater strength not-having gained not returns,

उपहाराहृते तस्मात्संधिरन्यो न विद्यते ॥१२७॥
present without therefore alliance other not is known. (127)

राजाह । भवंतो महांतः पंडिताश्च । तदत्रास्माकं यथाकार्यमु-
The king says: You (are) great wise and. Therefore here to us as-to be acted

पदिश्यतां । मंत्री ब्रूते ।
let be taught! The minister says:

आः किमेवमुच्यते । आधिव्याधिपरीतापादद्य श्वो वा विनाशिने ।
Ah, why thus is spoken? Through sorrow-and disease-pain to-day to-morrow or perishing

को हि नाम शरीराय धर्मापेतं समाचरेत् ॥१२८॥
Who truly namely for the body a from justice-departing (act) would commit? (128)

जलांतश्चंद्रचपलं जीवितं खलु देहिनां ।
As in water-the moon-trembling (is) the life surely of corporeal (beings),

तथाविधमिति ज्ञात्वा शश्वत्कल्याणमाचरेत् ॥१२९॥
of such a state thus (it) knowing always virtue one should practice. (129)

मृगतृष्णासमं वीक्ष्य संसारं क्षणभंगुरं ।
Deer-thirst'-like having perceived the world in a moment-perishing

सज्जनैः संगतं कुर्याद्धर्माय च सुखाय च ॥१३०॥
with good-men Saṅgata one should make for virtue and for happiness and. (130)

तन्मम संमतेन तदेव क्रियतां । यतः ।
Then of me according to the opinion this verily let be done! For,

अश्वमेधसहस्राणि सत्यं च तुलया कृतं ।
Aśvamedha-thousands truth and on a balance placed—

अश्वमेधसहस्राद्धि सत्यमेवातिरिच्यते ॥१३१॥
over an Aśvamedha-thousand surely truth alone preponderates. (131)

अतः सत्याभिधानदिव्यपुरःसरो ऽप्यनयोर्भूपालयोः कांच-
Therefore by the Truth-named-oath-preceded also of these two princes the Golden-

नाभिधानसंधिर्विधीयतां। सर्वज्ञो ब्रूते। एवमस्तु। ततो राजहंसेन
named-alliance let be concluded! Sarvajña says: So be it! Then by the flamingo

राज्ञा वस्त्रालंकारोपहारैः स मंत्री दूरदर्शी पूजितः
king with dresses-ornaments-presents that minister Dûradarśin honoured

प्रहृष्टमनाश्चक्रवाकं गृहीत्वा राज्ञो मयूरस्य संनिधानं
with delighted-mind the Chakravâka having taken of the king peacock to the proximity

गतः। तत्र चित्रवर्णेन राज्ञा सर्वज्ञो गृध्रवचनाद्बहुमान-
gone. There by Chitravarṇa the king Sarvajña upon the vulture's-word by honours-

दानपुरःसरं संभाषितस्तथाविधं संधिं स्वीकृत्य राजहंससमीपं
and gifts-preceded addressed such an alliance having accepted the flamingo-near

प्रस्थापितः। दूरदर्शी ब्रूते। देव सिद्धं नः समीहितं। इदानीं
despatched. Dûradarśin says: Sire, accomplished our desire. Now

स्वस्थानमेव विंध्याचलं व्यावृत्य प्रतिगम्यतां। अथ सर्वे
to our-place verily the Vindhya-mountain returning let be gone! Then all

स्वस्थानं प्राप्य मनोऽभिलषितं फलं प्राप्नुवन्निति।
their-place having reached the mind-desired fruit obtained, thus.

विष्णुशर्मणोक्तं। अपरं किं कथयामि। कथ्यतां। राजपुत्रा
By Vishṇuśarman said: Further what shall I tell? Let it be told! The king's-sons

ऊचुः। तव प्रसादाद्राज्यव्यवहारांगं ज्ञातं ततः
said: Through thy kindness of kingdom's-administration-the subject learnt, thereby

सुखिनो भूता वयं। विष्णुशर्मोवाच। यद्यप्येवं तथाप्य-
happy (have) become we. Vishṇuśarman said: If also so, thus even

परमपीदमस्तु।
further also this be:

संधिः सर्वमहीभुजां विजयिनामस्तु प्रमोदः सदा
Peace of all-sovereigns victorious be the delight always!

संतः संतु निरापदः सुकृतिनां कीर्तिश्चिरं वर्धतां।
The good may be free from misfortune! Of the well-acting the fame long may increase!

नीतिर्वारविलासिनीव सततं वक्षःस्थले संस्थिता
Policy a lovely woman like constantly at the bosom resting

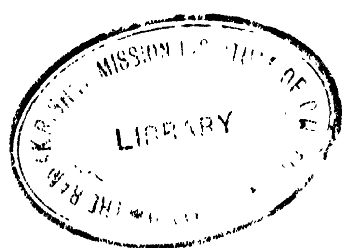
वक्त्रं चुंबतु मंत्रिणामहरहर्भूयान्महानुत्सवः ॥१३२॥
the mouth may kiss of ministers! Day by day may be great rejoicing! (132)

॥ इति हितोपदेशे संधिर्नाम चतुर्थकथासंग्रहः समाप्तः ॥
Thus in the Hitopadeśa Reconciliation by name the fourth-story-collection finished.

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